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THE EXPOSITORY TIMES

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Notes of Recent Exposition

NEVER, surely, has there been so much social investigation undertaken in the whole course of our national history as at the present time. Social science has become a leading course of study at our Universities, all kinds of private bodies carry through their own researches, the B.B.C. has its own Listener Research Bureau, and there is always the Gallup Poll to inform us all what we are thinking. The thermometer, indeed, is hardly ever out of our mouths, and if we do not become wiser and more knowledgeable and more cultured every week it is not because there is any lack of statistics. Decimals are sadly overworked, and even our most towering personalities constitute but a very small segment of a percentage.

All this can be overdone. One may be forgiven the occasional feeling that we have by this time most of the factual knowledge that we require, and that the most clamant need is not for more investigation but for more evangelism.

At the same time it would be a pity to ignore the massive volume, *English Life and Leisure: A Social Study*, by Mr. B. Seebohm ROWNTREE and Mr. G. R. LAVERS.[1] The first thing to be said is that it is magnificently produced, and amazingly cheap by present-day standards. It has already attracted a good deal of attention, if only for the fact that Mr. Seebohm ROWNTREE has already gained for himself a considerable reputation in this field by his previous work, and always takes care to support any generalization he makes by a solid body of evidence. An interesting and unusual feature of the book is the printing of two hundred and twenty 'Case Histories' out of a total of nine hundred and seventy-five that were examined. Many of those printed make rather discouraging reading, and it is not indulging any spirit of merely captious criticism to suggest that many of the 'Cases' described appear to be more pathological than normal. One cannot, however, expect private investigators to enjoy the wide sweep that a national census affords, and it cannot be said that the essential soundness of the book itself is impaired by prefacing it with these 'Case Histories' which are perhaps rather unfair to the philosophy of life of the average man and woman of to-day. The writers of the book may very well retort that this is the evidence they found in an impartial survey, and that it is just burying one's head in the sand to ignore it.

[1] Longmans; 15s. net.

Among the other fourteen chapter-headings are 'Commercialised Gambling,' 'Drink,' 'Smoking,' 'Sexual Promiscuity,' 'The Cinema,' 'Dancing,' and 'Religion.' With regard to Sexual Promiscuity, the authors declare that they have no decisive answer as to whether or not it is more widespread now than it used to be, but they have no doubt at all 'that it is a great deal more prevalent than is desirable if the quality of life in Britain is to be that of a great and vigorous nation.' They go on to suggest various practical measures that might help to create a more healthy point of view especially amongst adolescents.

The long chapter on 'Religion' demands very careful reading and provides a good deal of food for thought. Here they set out to ask three questions.

1. To what extent do people believe that Christianity is relevant to life in a scientific age?
2. Is the character of the British people becoming stronger or weaker?
3. How can we reconcile an apparent decline in the nation's religious life with an apparent growth in the practice of the Christian ethic, for example, in the care of the under-privileged?

Their answer to the first question is rather surprising. They find that most people in Britain do not believe that the churches are relevant to life because they observe that the churches 'are in a double strait-jacket of clerical domination and rigid dogma.' They also find 'that a considerable proportion of the clergy are respected neither for their learning nor for their personal qualities,' which, if true, would be rather shattering. A verdict of 'clerical domination' requires more explanation than is given, while it might have been supposed that the qualities of patience and sacrifice displayed by multitudes of hard-working clergy to-day amid conditions imposing an ever-increasing austerity would have evoked at least a glimmer of understanding even amongst the least thoughtful or observant of our population.

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The writers mention three favourable factors to be borne in mind at the same time. First, spiritual hunger. 'Many men and women feel the need of a supernatural religion that will reconcile the contradictions inherent in a purely secular and material conception of life.' Second, vestigial Christianity. Whatever the state of the churches, and however much the dogma may be disbelieved, there is still 'something in Christianity.' Third, the fact that people have a vivid sense of right and wrong, a deep sense of decency. 'Speaking generally, the standards are Christian.' This, it might be noted, is a considerable affirmation to make, but it is made without qualification. Proceeding, the authors declare that people still believe that *Christianity*, as distinct from the *Churches*, is a vital and relevant force. The Church itself is not believed by people to be the 'chosen instrument' for the expression of that force. 'The situation is therefore brighter than is popularly believed, and brighter than we believed when we began our studies. But there is still a grave danger. It is in our view certain that people will never again seek from the churches *in their present form* the inspiration that they should obtain from them.' This is a finding about which a great deal might be said, but there is no room to do other than state it here. One remark only may be permitted. What new form is the Church to take?

On the second main question, that with regard to the national character, the authors record their opinion that the situation has real perils on account of a decline in certain essential virtues, but that there are also important signs of a deepening of other virtues, and a strengthening of the national character. The balance is on the side of 'well' rather than on that of 'ill.'

With regard to the third of the questions put, the verdict is that the Christian ethic has so impressed itself on people's minds that the Christian solution to any problem is instinctively recognized as the right one, even by people not professedly Christian at all. But we are living on spiritual capital, and the situation holds elements of great danger. 'If the spiritual vacuum is filled in the future by an atheistic and totalitarian belief, the standard of public behaviour will be according to the ethic of that belief.'

As to what should be done in view of all this, the writers suggest a new presentation of the true values of Christianity, 'shorn of the embellishments and dogmatic assertions it has picked up from the time of its first revelation onwards.' If we say that this is where we came in, that we have heard all this before, and that it is delightfully vague and imprecise, it is not to question the genuine desire of the writers for a revival of spiritual interest and spiritual power, but rather to ask them what exactly the embellishments are, and *which* dogmatic assertions we must cast aside. The whole chapter, however, is extremely live and thought-provoking, and may well recall the leaders of every Church to the necessity of a teaching ministry as well to clear away misconceptions and prejudices as to enunciate the things most surely believed.

While we have dealt with the chapter on 'Religion,' it should be borne in mind that every chapter is absorbingly interesting. No aspect of life to-day can be ignored by the Christian teacher, and every honest attempt to penetrate into the minds of the masses of the people to-day deserves to be encouraged. This survey is not only honest in its purpose, but deserves an Alpha Plus for the manner of its execution. And it leaves us with more hopes than fears.

Psychology, Religion and Healing, by the Rev. Leslie D. WEATHERHEAD, M.A., Ph.D., D.D.,[1] is an intensely interesting book. We can only deal with certain sections of it here. Of prime interest to New Testament scholars is Dr. WEATHERHEAD'S application of psychological principles to all the miracles of the New Testament. Let us take the case of the Gerasene demoniac. First of all Jesus tried suggestion. 'Jesus kept on saying to him, "Come forth, thou unclean spirit, out of the man."' But the psychosis was too advanced and Jesus was not sufficiently *en rapport* with the man for suggestion to function. So He asked the man his name and received the answer, 'Legion.' 'In the East to this day to surrender one's name to a person is to give that person power over one. So a number of my own men in an Indian regiment—a company of which I commanded during the First World War—would not disclose their true name. They kept it written on paper contained in a little cylinder tied upon their person, and gave another name, for they believed that if they disclosed their true name, they would give me an uncanny power over them. Similarly, an Indian bride frequently will not give up her name to her bridegroom until after their marriage, when alone he has any rights or power over her.' So in asking his name Jesus is asking the man for confidence and trust. Dr. WEATHERHEAD holds that the name 'Legion' may well be the key to the shock which had brought on the man's illness. He may have seen some terrible slaughter carried out in some village by a Roman legion, and that

[1] Hodder and Stoughton; 25s. net.

childhood shock had driven him into psychosis. Possibly the repressed memories of that childhood shock were responsible for his maniacal rages. The stampede of the swine was due to the violence with which the man would utter this name. It was opportune because the man would believe that the devils who tortured him must have some incarnation and further he would believe, as a child of his time, that drowning in deep water was the only effective way of disposing of a devil. The desire of the man to attach himself to Jesus could be explained by a 'transference' in which he very naturally transferred his affections to the One who had cured him. That is illuminating. And it is to be noted that Dr. WEATHERHEAD never claims that psychology explains the miracles of Jesus; it does throw light on them; but, even if we were able to do the same things as Jesus, there would still be a difference because in Him the Kingdom of Heaven came breaking into earth. Because He was unique He could do unique things.

Of equal interest is the chapter on demon-possession. Dr. WEATHERHEAD will not agree that Jesus was in this matter simply at the scientific stage of His age. He quite frequently defied the normal beliefs about demons. Dr. WEATHERHEAD quotes Dr. William Menzies Alexander. 'He [Jesus] commanded His disciples to gather up the fragments; thus discouraging the idea that demons lurk in crumbs. He had no faith in the ceremonial washing of hands; so repelling the notion that spirits may rest on unwashed hands. He asked a draught of water from the woman of Samaria and thereafter entered the city; proving that He had no fear of drinking borrowed water and no belief in local shedim. He retired repeatedly to desert places and fasted in the wilderness; therein rejecting the popular conception that the waste is the special haunt of evil spirits.' Jesus did not share the ordinary belief in demons of His time. Further, it is only on certain occasions that He attributes illness to demons. Dr. WEATHERHEAD points out that medical science has never found any explanation for epilepsy. So he tentatively comes to the conclusion that we cannot lightly dismiss demon possession, that it may well be a reality which has to be faced, because it is, in fact, an explanation of certain phenomena which are not susceptible of any other explanation.

At the end of the book Dr. WEATHERHEAD discusses the practical duties of the Christian minister in the matter of psychology. He is definite that all students for the ministry should have some psychological training. In the old days the priest and the doctor were one and the same person, but now 'the priest has lost faith and the doctor has found science.'

Undoubtedly the Christian minister has a duty, for undoubtedly body, mind, and spirit cannot be separated. 'It is not wicked to be ill, but it is wicked to be more ill than you need be.' Dr. WEATHERHEAD quotes the saying of a well-known psychiatrist, that mental health consists in 'the protection and development at all levels of human society of secure, affectionate, and satisfying human relationships, and the reduction of hostile tensions in persons and groups. It is the championship of love and the elimination of hate in human affairs.' Very wisely he believes that the minister is not called upon to be a practising psychologist. Rather he must be sufficiently skilled to be able to make the best out of the way in which people will pour out their troubles to him, but must leave the technical side of the matter to those who are trained in it. This work must have priority. 'What attendance at committees, making sermons and speeches, addressing meetings, or the routine of visiting the healthy, can be called more important than the private interview in which some burdened soul pours out his troubles and his fears, his worries and anxieties, and shows to the minister's sympathetic gaze the tangle his life has become and from which he cannot see any way out?' Dr. WEATHERHEAD points out that inevitably a doctor tends to talk of *cases* but, in reality, 'there are no diseases, only sick *persons*.' And surely it is the Christian outlook on man that can best help man.

There is a sphere of work opening to the modern ministry which in the most real sense will be carrying on the work of Christ for sick bodies, sick minds, and sick souls. This book of Dr. WEATHERHEAD'S will do much to instruct and to inspire others to lay their hands with wisdom to a task which is Divinely appointed.

Books often present the fruit of many past years of labour and may have been delayed for years in publication, whereas periodicals largely contain the very latest offerings of thought and research. On our table lies such a bundle of theological magazines; familiar ones like *The Hibbert Journal*, *The Modern Churchman*, *The Congregational Quarterly*, *The London Quarterly Review*, and *Scottish Journal of Theology*, now well established in its fourth year; new ventures like *The New Outlook* and *The Frontier*, this latter continuing in a new format the aspiration of the former *Christian News Letter* to attain an open-mindedness and profound discernment and uncompromising Christianity not combined elsewhere; and the Baptist *Review and Expositor*

from Kentucky for a reminder that America is as prolific as we are in theological output. One impression left by a survey of this material is of the enormous fecundity of modern scholarship and the fluidity of modern thought. Speculatively religion is anything but moribund. There is not an issue that seems closed, not a problem on which some specialist has not some fresh insight to offer. Another is of the modern tendency to stress the inevitable inter-relation of theology with philosophical, historical, scientific, and psychological research.

For all, but very particularly for older men who feel the danger of remaining in the theological climate of their youth and yet difficulty in assimilating what is true in more recent fashions of thought, Professor John MACLEOD'S article on 'Theology in Our Era' in *The Hibbert Journal* is illuminating and helpful. He notes four distinctive points in the modern outlook. First, there is a change of emphasis from the Divine Immanence to the Divine Transcendence; an emphasis, however, which may be so exaggerated as to deny any use of human reason in connexion with revelation. Second, there is the revival of the idea of a Biblical Theology which uses the Bible not as a library of varied religious material, but as an authoritative unity giving a consistent pattern of thought about God's encounter with man. The truth about this encounter does not require to be disentangled and extracted from the ancient material in which it is embedded; it is actually given in the Scriptural record of and reflection upon God's action. The third change is in the tendency, while retaining in some sense the claim of Christianity to be based on the historical fact of the Incarnation, to give up the attempt to make any picture of the historical Jesus and be content to stress the fact that from the first the Christian witness is to the Christ of faith. On this Professor MACLEOD quotes with approval Professor Donald Baillie's warning that it cannot be a stable position for theology to have 'such an emphasis upon the incursion of the Divine into human life once for all in Jesus Christ that it has no interest in studying the resultant life as an historical phenomenon.' The other change noted is that the modern stress on the social aspect of Christianity has stimulated new efforts to formulate a doctrine of man and a philosophy of history and to reach an operative idea of the Catholicity of the Church.

A single term like 'value-judgment' or 'the historical Jesus' may become a catch-word indicating a wide region of current thought. At this moment 'existentialism' is such a term. It is the subject of a remarkable article by the Rev. J. MATHERS in *Scottish Journal of Theology* which should be read along with Dorothy EMMETT'S on the philosophy of Jaspers in *The Frontier*. In writers like Sartre and Marcel and Jaspers 'existentialism' involves subtle metaphysical doctrine about being and essence which it seems may be used as a basis either for profoundest piety or wildest atheism. Those who fly the flag or wear the label of existentialism are a curiously diverse crowd, and often they prefer not to expound their doctrine by systematic definition but by describing in poetry or fiction some kind of life that we are then called to admire as being 'existential.' To live existentially is to come to life in taking the plunge knowing that you are yourself the diver and the pool and the splash you make. In the 'choice' of this 'free' act in which 'existence' changes into 'being' there is 'anxiety.' The reluctance to be engaged with a totally strange situation which at the same time our engagement must alter, brings 'anguish.' To be committed means 'nausea.' For an atheist like Sartre this means that there is no guiding light, no morality except what each manufactures for himself by his own free actions, passions, and emotions. The fact that even so men go on to feel responsibility for the world and concern for others is just the absurdity and futility of life. On the other hand for a Christian existentialist like Marcel, in the initial self-discovery and plunge towards being, the self encounters not a void in which it must by its own assertion establish some form, but the grace of God 'and an established order by which, if he commits himself to it, he will by self-assertion rise above himself.'

There is, however, an earlier and less technical use of the word 'existential' by its inventor Kierkegaard. For him, as Professor Ian HENDERSON said in a recent broadcast talk about Barth, existential thinking meant, in contrast to the impersonal dispassionate thought of a scientist or philosopher, 'the kind of thinking bound up with personal character and decisive action as when a lover declares his passion or a statesman acts in a crisis or a dying man clings to his faith.' This means something very like the Marxian axiom 'theory and practice are the same.' Professor HENDERSON connects it with Buber's doctrine that ultimate reality is reached only in the 'I-thou' relation of persons, and not in the scientific 'I-it' relation. Along this line 'existential' may be popularly used as a term by which to urge the need for sincerity, for personal conviction, for escape from an apathy worse than death, for works that prove a living faith. After the new birth into a life of fellowship with Christ a man comes into existence as a new creation.

The Mind of Christ

VIII. Why the Parabolic Method?

By the Reverend A. D. Harcus, M.A., D.D., London

The phrase 'Parabolic Method' involves more than what might be called the formal parables, it describes a method of teaching. Definitions of the term differ, and therefore the number in the Gospels varies according to the definition chosen. On any estimate, however, it is clear that the parabolic method was used extensively, it might almost be claimed, exclusively.

One obvious reason is to be found in history and in the prevailing custom of the day. The parable in its New Testament form occurs only a few times in the Old Testament, but the 'germ' is there, the word itself used in various meanings. And there is ample evidence that the rabbis had developed the method until in the time of our Lord it was the accustomed form of teaching.

Again, a practical reason. Our Lord's teaching ministry was divided between the Synagogue and the open air, the hill slope or a boat out from the shore forming a natural pulpit. Practically nothing is recorded of the teaching in the Synagogue (only that it was His custom) with the exception at Nazareth. And it is interesting to notice the form on that occasion, a text and an exposition, or at least the beginning of an exposition. The inference is that the main part of the teaching was in the open air. And this way of speaking must have dictated its own method, as it does now. It would have to be simple and direct, easily remembered by those who could not take notes; a story, graphically told, was the obvious method. The contrast between the Gospels and the rest of the New Testament is worth stressing; it is the difference between the spoken and the written word.

And the result is what has been called 'a picture gospel.' Here was the world in which Jesus lived, full of memories of boyhood, of home and the countryside. Flowers in the springtime; the birds that were fed and which took any chance of feeding themselves; the danger of wolves (and just suppose, fearful thought, they came in sheeps' clothing); the road, and the chance of the Roman soldier making his demands. The home, its building on rock or sand; the door, open and shut; the one lamp, giving light to all within the house; bread, which could not be kept and so had to be baked daily or every few days; water from the well, and that special supply for thirsty children who had been playing in the market-place in the hot sun, 'cold water'; the value of salt which had not lost its savour. And outside, the world of agriculture, the passing seasons, seed-time, summer, and harvest. And above all else the sense of urgency, the fields white unto harvest, the appeal for harvesters when all the harvest came ripe at about the same time, the fleeting day, and the night coming when no man can work. The notable omission is the sea, save for the reference to fishermen and the lesson from the drag net. Supposing it had been Devon, or the Moray Firth; what a wealth of illustration would have been added! It is interesting to notice that the nation which would not tolerate any representation, by image or by picture, of sacred things found this way of using the 'eye-gate.' True, it came firstly through the ear, a spoken word, but all the more, kindled by the imagination, it became and remained a picture.

What use then did Jesus make of this method, what did He achieve by it?

Clarity. Certain things stand out in His teaching, as clear to-day as yesterday, like the pictures of the great masters—the lines unblurred, the colours bright as ever. That is the advantage of picture-language as against the argumentative, it is simple and clear. No wonder the common people heard Him gladly; He spoke in terms they understood. And yet these simple clear pictures contained the deepest truths. Subsequent theological thought may have added to the conception of God but the picture of the father in the 'Prodigal Son' remains a portrayal of the Divine character, something that remains for ever true. Addition there may be, but never subtraction; the quality of mercy is there revealed. Whatever more, He is that at least. Incredible though it seems in face of the infinite universe, the three parables in St. Luke 15 show (and the proof is cumulative) that God can suffer a sense of loss 'over one sinner'; and then He seeks and seeks until He finds. And most wonderful of all, 'there is joy. . . .' That of course is the great picture of the gallery, deserving of a wall to itself, to be flood-lit all the time. But there are others, each in its way fulfilling a purpose, portraying some aspect of Divine truth or relating to a quality in human nature; so the mind is informed

or the conscience stirred. The great example of the latter kind, another masterpiece of the gallery, is the Parable of the Good Samaritan. Here is the picture of the good neighbour, outlined so sharply that the phrase and the idea therein contained has remained and will remain for all time a challenge to the individual to do his simple duty in the life of the community. Other aspects of life and character are the need of the quality of persistence (the unjust judge and the reluctant neighbour); the wisdom of sacrificing all for the best (the pearl of great price, and the treasure hid in a field); self-judgment before the judgment of others (the beam and the mote); all these and many others fulfil the condition of simple clear teaching through the parable method. It is worth remarking in this connexion that clarity is achieved because in the main these parables teach each one one lesson, and one lesson only. It is of the genius and the method that no one rule or principle can be applied rigorously but in the main this is true. And in some cases the effect is strengthened because the story involves actions which cannot be justified. The quality of persistence stands out sharply because the judge is unjust and the neighbour is churlish. The effort to find a meaning in every detail of the story would defeat the object of the method. In the main, therefore, one lesson is intended and nothing is left undone to make that lesson clear and to drive it home so that 'the way of holiness shall be made so plain that the wayfaring men, though fools, shall not err therein.'

Mystery. The parable method has not only the quality of crystal-clear simplicity but also the almost contrary, that of mystery. The parables which prove this are those concerned with the laws of growth. These form a definite group, and it can be readily assumed that those preserved in the narrative are only a fraction of the whole number. 'With many such parables spake he the word unto them, as they were able to hear it. But without a parable spake he not unto them; and when they were alone, he expounded all things to his disciples.' These words are important for more than one reason. Suffice at present to let them show that parables of growth formed a large part of the teaching. And it is not too imaginative to assume that many of them were spoken in the spring-time.

In one sense these parables comply with the first condition of the method, they are simple and easily understood. Look at the world in the spring-time, see the sower at work, the seed going into the ground and from experience know that in due course, making allowance for all kinds of difficulties, set-backs, frustrations, there will be a harvest. Therefore as a good farmer, till the land, choose good seed, and await the harvest. All of this is sound moral instruction. What else? Surely that is only the beginning of it. Consider the seed and the soil, and here the Parable of the Sower is important, indeed it is the central parable of them all. If the farmer is asked, he might say something about the soil, but the seed remains for him a mystery; yet it is the heart of the whole matter. 'The seed is the word of God.' Nowhere in the New Testament do the material and spiritual worlds come nearer together than just here in this short sentence. This is no simple story of Nature with a moral attached, it is a joining-up of all life, the natural and the spiritual, the outward and the inward. Both have at heart a mystery, both reveal that the originating power is of God and that He alone brings the harvest. Well might Jesus speak of the mysteries of the Kingdom of God and speak of these in terms of Nature because it also is a mystery. The parable is not an illustration about life or religion, it gives by its very nature an insight into the meaning of life. All that the seed is in the world of Nature, the Word of God is in the spiritual world. The story begins on the surface, in the sunshine of a Spring day, the sower sowing his seed, the birds picking up what they can, the soil receiving it in different ways, all the obvious occurrences, but it ends 'amid the deep things of God.'

No answer to the question 'why the parable method' would be complete which did not face up to a very real difficulty, that it was used as a veil to hide the truth from the ordinary person. This is the idea of mystery in a quite different sense from that outlined above. The relevant passage is given in all three Synoptics and is here quoted from St. Mark. 'And when he was alone, they that were about him with the twelve asked of him the parable. And he said unto them, Unto you it is given to know the mystery of the kingdom of God; but unto them that are without, all these things are done in parables; that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.' At a first reading this seems to be not a mystery but a mystifying, a deliberate use of a method in order to hide a life-giving truth. And it has to be remembered how prevalent this kind of thing was. It is so natural to want to create a privileged circle of those who possessed the secret of the mystery, the initiated; and the rest to be graphically described as 'those without.' And yet how foreign this is to the mind of Christ as revealed in the Gospels, indeed it is completely contrary to His whole outlook on life. Whatever be the explanation of the passage

quoted above, this cannot be the reason for the parable method. While at the same time the one extreme, of intentional mystification, cannot be accepted, the other extreme cannot be maintained. By this is meant that truth has only to be seen and heard to be accepted. If that were true the history of mankind would be vastly different from what it actually is. 'Know ye not this parable?' said our Lord, 'and how then will ye know all parables.' If you can see around you the whole pageant of Nature, see the process from the seed-time to the harvest, see it not once but again and again, the miracle of God's providing, and see it quite unmoved save the satisfaction of knowing your needs will be provided for, then you are seeing and not perceiving, not penetrating beneath the surface and beginning to understand something of the deeper meaning; if this be so, then indeed you are in peril. For the oftener this happens and is not understood, the more difficult does the spiritual problem become. Even the grim words of Isaiah as quoted by St. Matthew become clear, 'For this people's heart is waxed gross'; the heart is not made fat so as to make men spiritually blind and deaf but the very wealth of the harvest by its material bounty may become a barrier to spiritual perception. In this sense Nature itself is a parable which both reveals and veils the truth. It might even be said that the purpose of Nature, especially of the harvest, is not so much to feed men as to lead them into the truth. 'I am the bread of life,' said Jesus, 'he that cometh to me shall never hunger; and he that believeth on me shall never thirst.'

All life then can be thought of as a parable, an earthly story with a heavenly meaning. Some can read and understand the parable 'to him that hath shall be given,' he has the key and to him life unfolds its secret day by day. For others, all these things are done in parables and they remain parables and nothing else. St. Matthew's description of the fate of the seed that fell by the wayside should be remembered 'when anyone heareth the word of the kingdom, and understandeth it not.' A commentator of an older generation shrewdly pointed out that the wayside might well be good soil only it was trodden hard. And it could be broken up again. There lies the hope of to-day. The parable method remains—the seed-time and the harvest will not fail; but circumstances alter and it may be that the very urgencies of to-day will bring home the truth to the hearts of many so that seeing they may see and perceive; hearing they may hear and understand; and be converted and their sins forgiven them.

Literature

THE BIBLE DOCTRINE OF MAN

EVERY serious student of the Bible must wish sometimes that he had time to make a detailed study of the various Hebrew and Greek words which have a bearing upon human nature and its psychology. But he quails before a task which would take him years. Of course, he can get what he wants in summary form from a good concordance, though that will not give him the nuances of meaning of such frequently used words as *nephesh* ('soul'), *ruach* ('spirit'), and *lebab* ('heart'). He should now give thanks that this massive piece of research has been done for him by the Rev. C. Ryder Smith, B.A., D.D., formerly Principal of Richmond College, Surrey, and Professor of Theology in the University of London, in *The Bible Doctrine of Man* (Epworth Press; 18s. 6d. net).

Dr. Ryder Smith is a master of this kind of study. The work is divided into three parts, The Old Testament, From Hebrew into Greek (the Septuagint and Apocrypha), and The New Testament. The second part is equally valuable with the others, since it deals with the process by which the Hebrew terms became current, with some inevitable modifications of meaning, in the *Koine* Greek of the Early Church. Each part contains two chapters, 'What a Man Is,' and 'What a Man Ought To Be,' and the average length of the six chapters is forty pages. The book is remarkable in these days of extensive bibliographies and numerous footnotes and references in that it contains no bibliography, and hardly a mention of the work of other scholars, while the only indexes are those of the Hebrew, Greek, and English terms discussed—the Hebrew and Greek number about a hundred and sixty—and twenty pages of Scripture References in three columns to each page. Dr. Ryder Smith apologises for this—if apology is needed—by saying that to discuss the opinions of modern writers 'would have much more than doubled the size of the book, and there is, perhaps, an advantage in going back to the original sources and considering them, as far as possible, *de novo*.'

It is quite impossible to summarize in a short review the contents of a book of this kind. Two

leading conclusions, however, may be briefly indicated. Under 'What a Man Is,' Dr. Ryder Smith concludes that both the Hebrew and Greek speaking Jew 'would think of a man as a particular kind of living being, who exercised a variety of functions —and not as a bi-partite being, consisting of two disparate and wholly separable things, one belonging to a psychical and the other to a physical realm. In brief, he would think of a living man in the unitary way in which most men still think of a living animal.' He also thinks it 'possible that modern psychology will return more or less to the common opinion that man *is* the unit which he *seems* to be.' With regard to the New Testament, 'the Aristotelian idea that man consists of two disparate elements cannot be deduced from the manifold evidence. For Paul, it might, indeed, be claimed that in man there are two disparate things, but these would be "flesh and spirit" not "body and soul," and . . . *sarx* is by no means wholly physical and even *pneuma* has probably not altogether lost its connexion with "wind."'

With regard to 'What a Man Ought To Be,' it seems clear that the Old Testament, except in a few notable passages (Jer $31^{31ff.}$, Ezk $36^{25ff.}$, Ps 51), assumes that 'a man can do the *whole* will of God if he *wants* to do it.' The same is true of the Apocrypha. In the New Testament, on the other hand, 'the idea "I can do right if I like" has gone.' When, therefore, the modern Jew sees no need for a Mediator or Redeemer, he has Old Testament warrant. The difference between Judaism and Christianity is created by the fact of Christ. To see Christ is to know how radically sinful we are. 'If the New Testament account of sin be taken alone it is utterly pessimistic.' On the other hand, 'Where sin abounded, grace did much more abound.' Through Christ, but only through Him, man can become what he ought to be.

It is sometimes said that a scholar ceases to write when he ceases to teach. It is now more than ten years since Dr. Ryder Smith retired from active teaching, and he is in his seventy-ninth year. He has employed the last decade to some purpose. He promises further volumes on 'The Bible Doctrine of Sin,' 'The Bible Doctrine of Grace,' and 'The Bible Doctrine of the Hereafter,' and says 'it is hoped that the issue of the others will not be very long delayed.' Generations of Methodist students have known Dr. Ryder Smith as a great teacher. When his encyclopaedic work is complete the ministries of all the churches will be greatly enriched.

C. R. NORTH

EXPLORATIONS IN PALESTINE

These volumes by Dr. Nelson Glueck—*Explorations in Eastern Palestine,* IV. Part 1: Text; Part 2: Pottery Notes and Plates (*Annual of the American Schools of Oriental Research,* vols. xxv.–xxviii., published by The American Schools of Oriental Research, New Haven; $6.00 per volume)—complete the record of the survey of Eastern Palestine carried out by the American School of Oriental Research in Jerusalem. Volumes xiv., xv., xviii.–xix. of the Annual dealt with the exploration of Edom, Ammon, and Moab; the present volumes are concerned with an exploration of the eastern side of the Jordan valley and the area of Trans-Jordan lying between the Yarmuk and the Jabbok, undertaken during the years 1939–1940 and 1942–1947. The historical and cultural picture which Dr. Glueck builds as a result of his exploratory survey is based very substantially on the witness of the pottery remains at the great range of tells which he examined. For the specialist the volume of Pottery Notes which Dr. Glueck presents is of primary importance and provides the criteria by which many of the conclusions set forth in the narrative of Part 1 can be tested. For the reader who is not a ceramic expert many of the conclusions at which Dr. Glueck arrives are noteworthy; some of these may be indicated.

Dr. Glueck reports to have found hundreds of dolmens in Eastern Palestine, in the highlands as well as in the lowlands. He gives it as his judgment that these dolmens are 'the handiwork of advanced people who belonged to an agricultural civilization and who may have lived in long, low, narrow, thick-walled houses' (p. 189). Of such dolmen houses he found what he took to be clear traces. The presence of many dolmens in barren areas he regards as evidence of the fact that at that period, which he calculates to have had its beginning in the sixth century B.C., the population was so large that it spilled over into marginal areas 'where only a dynamic people could survive.' Chalcolithic remains also were found in abundance, best preserved in the lowland regions, but extant also in the higher areas, giving evidence of a well-established and prosperous culture. The Early Bronze Age civilization flourished in the Jordan Valley and in Trans-Jordan, but there is evidence from northern Gilead that in the final part of that age there was a severe recession, if not a complete break, in sedentary population; there is no analogous evidence for the area south of the Jabbok. The first part of the Middle Bronze Age was one of great prosperity, which saw a notable development in the art of pottery-making with the use of the wheel. During most of the second part of that Age and during the Late Bronze Age there was a marked contraction of sedentary population in the whole area under review, with a concentration of the population at a number of strongly fortified points. This period continued from

c. 1800 B.C. until the middle of the fifteenth and, in some areas, the fourteenth century; its effects were most pronounced in the southern area and may have been caused by the irruptions of the Hyksos and the resulting sense of insecurity which their movements produced. The masters of the land at this time were the tented Bedouins. The Iron Age witnessed a resumption of intensive sedentary occupation, and there was abundant prosperity; but from the eighth to the sixth centuries B.C. there seems to have been an increasing deterioration which ended in ruin. In Hellenistic-Roman and Byzantine times there was once more intensive settlement of the area; it was a highly developed agricultural and commercial economy, supporting a heavy population, thanks to the industry of the people, particularly in the matter of conserving and utilizing the water supply by means of cisterns, storage tanks, and conduits. That the area could support such a population is not without interest for us to-day.

Dr. Glueck's identification of Biblical sites, such as Ramoth Gilead, Jabesh Gilead, Adamah, Sukkoth, Zarethan, and Zaphon, is very interesting, and he seems to the present reviewer to have presented a convincing case for the identification of Jabesh Gilead, not with Tell el-Maqlub among the hills of north Gilead, but with Tell el-Meqberah, which is close to the Jordan on its eastern side, at the mouth of the Wadi el-Yabis.

Dr. Glueck is to be congratulated upon the completion of the record of a very notable piece of exploratory investigation. His narrative is clear, readable, and interesting; the plates are first-class and add greatly to the value of the work; but it must be said that the map which is supplied would have been much improved if it had been a relief map with the main physical features indicated.

JOHN MAUCHLINE

F. D. MAURICE

The present revival of interest in the thought of F. D. Maurice is as welcome as it is natural. At a time when the Ecumenical Movement calls for the support of all Christians, this truly Catholic thinker should come to his own. If the Church of England is to realize her possibilities as a bridge-church, to become a genuine *Via Media*, she will do well to go back and learn from Maurice.

In the book under review—*F. D. Maurice and the Conflicts of Modern Theology* (Cambridge University Press; 10s. 6d. net)—the Regius Professor of Theology at Cambridge, Professor A. M. Ramsey, B.D., has made a valuable addition to the growing literature on this theme. A brief but adequate sketch of the character and career of Maurice is followed by an appreciation of his fundamental convictions as set forth in the Kingdom of Christ. The extent and the limits of Maurice's debt to Coleridge are admirably appraised. His debt to Thomas Erskine of Linlathen perhaps deserves more than the footnote devoted to it.

Professor Ramsey has concentrated his attention mainly on Maurice's teaching on Atonement and Sacrifice, and on his attitude towards the Scriptures. On the first, Maurice had much in common with McLeod Campbell and some of his ideas were better worked out later by R. C. Moberly. As an expositor, Maurice was in a sense pre-critical, but Professor Ramsey shows that he was no obscurantist and that he had firm hold on two essentials, namely, that the Bible is the record of a revelation of God in history and that all the Scriptures in one way or another witness to Christ. He anticipated the Biblical realism of the present day.

Maurice's influence can be traced through the Cambridge School of Westcott and Hort. It is interesting to learn that while Hort was an avowed disciple, Westcott deliberately avoided reading Maurice. Apparently he felt that Maurice's way of thinking was so like his own that if he read Maurice he would endanger his own originality! Stewart Headlam and the Lux Mundi School were even more profoundly influenced by Maurice, as they grasped the intimate connexion between his social morality and his theology. Professor Ramsey presents this connexion in a paradoxical fashion, by treating Socialism and Eternal Life in the same chapter!

The book is a pleasure to read, and will certainly further a right appreciation of Maurice as theologian. There is still room for a study of Maurice as philosopher. The value of his history of moral and metaphysical philosophy has still to be re-assessed.

H. G. WOOD

THE REDEEMER

Dr. William R. Cannon, Professor of Church History and Historical Theology at Emory University, has written an interesting and suggestive book under the title, *The Redeemer* (Abingdon-Cokesbury Press, New York; $2.75), in which he treats the redemptive work of Jesus as Man, Prophet, Judge, Priest, Teacher, Leader, Ruler of Nature, and adds chapters on Sacrifice, Life, and God. It will be seen that the book is not a study of the doctrine of the Atonement, as the title might suggest, but a comprehensive discussion of the Life and Work of Christ. The general standpoint is conservative. The miracles, including the Nature Miracles, are accepted as belonging 'as much to his salvatory office as do his teachings,' and as proclaiming 'his unqualified lordship over

the whole of Nature.' The style is popular and the themes are freely and copiously illustrated. The reader will feel that some of his difficulties might have been discussed more courageously, but he will be rewarded by a ' sound and meaningful Christology ' (so the publishers), which will enrich his knowledge of Christ, ' the source of faith and the fruition of hope.'

V. Taylor

COMPARATIVE RELIGION

It is rather surprising that twenty-five years have elapsed between the first and second editions of this useful and clearly written compendium, one full of interest from cover to cover—*A Short Comparative History of Religions*, by Professor Theodore H. Robinson, Litt.D., D.D., D.Th.—and Messrs. Duckworth have done good service in arranging for its republication (7s. 6d. net). Professor Robinson has not spent time in discussing the general value of Comparative Religion or the somewhat threadbare topic as to whether one religion is as good as another. He prefers to set himself positively to illustrate widespread tendencies by means of the historical religions, to treat these as impartially as is humanly possible, and confine himself to statements of fact rather than the exposition of elaborate theories. But he also provides categories which are useful for systematization, such as the theological attitude, and the statement of the relationship between the worshipper and the object of worship. If the latter relationship is treated from the standpoint of the Divine approach to man, the opportunity of grouping according to the nature of the revelation offered in the religion, is presented, and the approach of man to God suggests comprehensive treatment of modes of worship, including acute analyses of the implications of sacrifice and prayer. The chapter on proto-religion is especially valuable, with its estimate of reliable sources of information, including psychology, its refusal to accept the theory of primitive monotheism on the one hand, or unreserved acceptance of *mana* theories on the other. Animatism and animism are clearly distinguished, and possible causes of the development of polytheism in the direction of monotheism are well expounded. The descriptions of the main historical religions suffer from the necessary limitations of an elementary text-book, but on the whole one could not wish for more useful summaries. Perhaps too much space is given to Canaanitish worship in the exposition of Judaism, excessive emphasis is laid on moral neutrality in Hinduism, and insufficient attention is given to recent developments in the interpretation of Buddhism. But these are slight defects in an otherwise admirable book, and, in particular, the essential contribution made by Christianity to world-religion is indicated in a convincing and inspiring manner.

W. S. Urquhart

CELTIC CHRISTIANITY

Celtic Sunrise : An Outline of Celtic Christianity, by Miss Diana Leatham, has been written with enthusiasm in a lively style, and is easy to read and interesting. As a result of wide reading and careful study of the sources the authoress contrives to bring together in short space a great deal of historical information and to present a fascinating survey of Celtic achievement. Dr. George MacLeod who contributes the Foreword says that ' Scotland's ablest Church Historian scanned its every page and claim, and his correction was confined to a solitary date.' Special emphasis is laid upon Eastern features in the practice of the Celtic Church. We have useful reminders of times when variety was normal and the clay had not hardened in the mould. The distinctive Celtic combination of evangelical enterprise with the usual monastic life of contemplation is pointed out, and prominence is rightly given to the extraordinary missionary activity which seems to have originated with St. Martin and which, especially through Ireland, benefited various parts of Europe. Many in England will no doubt be surprised to learn how much of the spread of Christianity in that country was due to efforts that were quite independent of Augustine of Canterbury. The inclusion of chapters not only on Scotland and Ireland, but on Wales and Brittany calls further attention to the extent of the Celtic Church.

In a sense the book may be classed as edifying literature, for everything and everybody Celtic is set up for admiration and the attitude is frankly that which prefers ' independent ' to ' provincial,' and ' childlike faith in the supernatural ' to ' superstition,' while one is given an impression of a degree of Christianization which is surely unverifiable. The authoress has a fondness for hundreds and thousands, and the North-East may be difficult to convince that in that district Kentigern, Finan and Nidan ' founded enough new settlements to ensure a well-balanced education for all the Pictish children ' and that ' the Book of Deer was only one of thousands to be written in Aberdeenshire ' in the ninth century. It is, however, no fault of the writer that some of the evidence is highly conjectural, and that so much of the story is mere legend. There is a place for legend : one does not apply prose standards to fairy tales, and one knows on the other hand what a realistic view of Columba and his period can be attained by an observant

student of Adamnan. But too many miracles and monsters are apt to make the reader sceptical of the whole story and unable to elicit the undoubtedly historical and to learn from it.

The volume is tastefully produced by Messrs. Hodder and Stoughton (12s. 6d. net); the illustrations of George Mackie are a definite asset; and altogether this latest attractive effort of Diana Leatham is sure of the same friendly reception as her earlier works have received.

G. D. Henderson

Sons of Adam: Studies of Old Testament Characters in New Testament Light, by the veteran missionary to Muslims, Emeritus Professor S. M. Zwemer (Baker Book House, Grand Rapids; $2.00), is a lively book. The present reviewer met Dr. Zwemer thirty years ago, and expected to find him a kind of Jeremiah, broken-hearted at the intransigence of Islam. Instead, he was a very hurricane of a man. He is now over eighty and this is his fiftieth book. Dr. Zwemer gives no quarter to higher critics, and his book accords entirely with what a colleague of his at Princeton Theological Seminary says in the Preface, that 'leaving the pedants to stagnate in the midst of their alphabetic soup—(referring to J, E, D, P, etc. !)—the author wants us to recover intelligence, that is, the faculty to read without being constantly misled by presumption and anti-supernatural bias.' Dr. Zwemer has many good things to say. He spent nearly forty years in the Near East. He has a vivid pen and a wide acquaintance with literature. But the best that he has to say could all have been said without gibing at the critics, and any critic with spiritual insight—there are such—and a gift for expression could write equally penetrating studies of Old Testament characters if the same Lord who sent Zwemer to Arabia had not called him to a somewhat different task.

Deuteronomy, by the Rev. T. S. Crichton, M.A., Minister at Rothienorman (Books of the Bible Series, No. 5; published by the Church of Scotland Publications Department for the Church of Scotland Youth Committee; 1s. 6d. net), is altogether admirable for its purpose. Indeed, the minister who would preach a series of sermons on Deuteronomy, whether to his adult or his junior congregation, could wish for nothing better. The interest of young Christians will be kindled at the outset and maintained throughout. There are twelve short chapters together with 'Questions for Discussion' at the end. We can do with many more booklets in this Series if they are of this quality, and they ought to be known south as well as north of the Border.

The Church of Scotland Youth Committee, 121 George Street, Edinburgh, have recently published in their series of 'Junior Bible Class Courses' a little volume, paper-covered, at the price of 3s. 6d. net, on the Life and Teaching of Paul. They have been fortunate in their choice of the writer of it—the Rev. William Barclay, B.D., Lecturer in New Testament Language and Literature in the University of Glasgow. The volume is entitled *Ambassador for Christ*. The first chapter, 'This Was a Man,' is happy in its conception and treatment, and is calculated to awaken the reader's interest in the subject as a whole. It reveals Mr. Barclay as a scholar with an unusual capacity for presenting his material in simple, clear, pointed, and arresting fashion, and with a true appreciation of the teacher's task. Teachers will be grateful to him not only for the way in which he has handled the material, but also for the wealth of illustrative instance old and new with which he has invested it, and in particular for the freshly informative notes he has supplied as the occasion arose on the background of Greek and Jewish life and thought. A feature of the book of much value for teacher and pupil alike is the well-chosen lectionary for the seven days of the week given under each chapter-title; the passages are both from the Old Testament and the New. Naturally enough in a book prepared for Junior Bible Classes there is more emphasis on the Life than on the Teaching of Paul. Indeed in the briefer second part Mr. Barclay has apparently been constrained to describe the Teaching under the narrower phrase, Faith. In the exposition of the Apostle's faith his aptitude in the use of illustrations is freely exercised. It should be added that this is more than a scholarly and skilfully written work; it succeeds in conveying a firm impression of Mr. Barclay's zeal and fervour in the Christian cause.

The high standard of 'The Philosophers' Library' is fully maintained in the fourth volume. It is written by Mr. R. Motson Thompson, M.A., whose subject is *Nietzsche and Christian Ethics* (Epworth Press; 7s. 6d. net). Half a century ago or more, Nietzsche was a name (sometimes with curious ideas as to pronunciation) in many a pulpit. It was realized with something like amazement that an altogether new and dangerous attack had been launched not on Christian doctrine but on Christian ethics, which most 'infidels' had till then been agreed were the best ever taught. Nietzsche was very ably answered long ago and some may think that his views have only an antiquarian interest. Perusal of Mr. Thompson's

book will dispel that pleasing illusion. We have here, of course, so far a good reproduction of criticisms of Nietzsche that have been well put previously; but the author has his own merit even in that reproduction. He sets before us with candour what made Nietzsche what he was, shows how grievously at some points he misunderstood Christian morality and, still more interesting, to what extent he was unconsciously borrowing from the system he thought he was destroying. Then the author proceeds to show that some of Nietzsche's positions are, whether consciously or not, still manifest in this distracted world. It is an admirable study.

The minister of Eadie Church, Alva, has already made a name for himself with a number of books on ecclesiastical matters. The Rev. Andrew L. Drummond, Ph.D., B.D., S.T.M., prepared us by those for something bigger and in his latest work, *German Protestantism Since Luther* (Epworth Press; 22s. 6d. net), we are not disappointed. It is a masterly survey of the German Lutheran Church through four centuries. We have clear and lucid treatment of such things as Pietism, Rationalism, and Criticism. The second part is perhaps the more interesting as dealing with what is less familiar, the curious Church-State relationship and, in general, organization and church government. Important developments took place in the nineteenth century and still more in the troubled twentieth, especially under Hitler. Of all this Dr. Drummond gives a full account. Into the preparation of the book has obviously gone a great deal of research and into its presentation much consideration. Although, as is no doubt inevitable under present conditions, the price gives pause, we hope the work will receive the warm welcome which it merits.

In *Biology, Man and God* (Lutterworth Press; 5s. net), Dr. Roger Pilkington states in a simple breezy way the reasons that make it difficult or impossible to view evolution as a random process, and demand the presence of a purposeful factor.

One is mathematical. The calculations of probability have been worked out to yield the chance of the random formation of one molecule of protein —the basis of all life—as one in 10^{243} billion years, a far longer time than the known age of our universe. And the actual start of any random evolution of life would require the presence of a large number of such molecules.

Then the establishment of an organ with even the most elementary advantageousness would require a very large number of random mutations to occur independently yet simultaneously; and unless a variation was immediately advantageous, natural selection would act as a bludgeon to wipe it out.

A third point is that arrangements—for instance the heat regulating system in warm-blooded animals—were evolved in ages before new conditions made them necessary for survival.

Further, conscience, when it appears, works often in direct conflict with the whole previously evolved pattern of behaviour.

This is a neat little book. It is a small point that, if a recent writer in 'The Picture Post' is correct, Dr. Pilkington's view about vegetation on Mars is now out of date.

The Saving History, by the Rev. J. R. Coates, M.A. (Lutterworth Press; 3s. 6d. net), is 'A Study of Old Testament Crises in relation to Modern Problems.' Its general theme is suggested by William Robertson Smith, that 'without saving history there could be no saving doctrine.' The 'crises' dealt with are six in number and each proceeds through four stages. In the first stage the people of God are faced by a problem; in the second a prophet or prophets arise; in the third there is revolution; in the fourth a code of law embodies the results of the crisis. There is perhaps some schematism here, and the codification of prophetic revolutions itself presents problems. Mr. Coates is able to put things in striking ways, as when he says that we are living to-day in 'the realized eschatology of pessimism.' The most striking chapter is that on 'Daniel and the Challenge of Greek Culture,' and is entitled 'Beyond Humanism.' Not every one will agree with Mr. Coates when he ventures the opinion that Daniel belongs properly to the Wisdom Literature, that its stories were 'intended to be read by the Gentile king,' Antiochus. Was it not to be a sealed book (cf. Dn 12^4)? But he has some arresting things to say about the attractiveness, and insufficiency, of humanism. 'The humanist helps the believer to ask some of the right questions, but the answer lies beyond humanism.'

Still another volume has appeared in the 'Ancient Christian Writers' series which is being produced by the Catholic University of America, Washington, D.C. The title of this volume is *St. Augustine Against the Academics*, translated and annotated by Professor John J. O'Meara, M.A., D.Phil. (Newman Press, Westminster, Maryland; $3.00). The Academic position was that truth could never ultimately be known and that therefore the wise man will always withhold his assent and remain in a state of suspended judgment. The logical outcome of this would be complete paralysis of action; but the Academics held that the wise man will guide his actions by probability

or by 'what is like truth,' and so in spite of his fundamental position will still be able to participate in the activities of the world. This is one of the most interesting and alive of all Augustine's dialogues. It is interesting because of the definitions that are offered and discussed. 'Error is ever to seek and never to find.' 'Error is the approbation as true of what is not true.' 'Wisdom is the knowledge of things both human and divine.' In these dialogues Augustine strikes out some fine phrases. He speaks, for instance, of 'the fresh air of true freedom,' and of 'the drowsy lethargy of this life.' There are warnings here that might well be taken by modern discussion groups! Augustine objects to people 'who enter into a discussion in order to give a childish exhibition of their intelligence.' 'I do not want,' he insists, 'this discussion to be undertaken merely for the sake of discussing.' He objects to highly complicated arguments being presented to simple folk, because then 'you abuse the ignorance of your jury.' There is a fine definition of friendship—'Agreement on things human and divine combined with goodwill and love.'

Dr. O'Meara's translation is well done in that it does preserve something of the vivacity of the original. The Introduction is adequate and the notes are scholarly. This, the twelfth volume in this series, is fully up to the standard of its predecessors. We shall await further volumes with the highest expectations.

Studiorum Novi Testamenti Societas: Bulletin 1950 (Oxonian Press, Oxford) has recently appeared. The initiative in the formation of this international society was taken in 1937 by J. de Zwaan of Leyden during the Faith and Order Conference at Edinburgh, and the first meeting of the Society was held at Selly Oak, Birmingham, in September 1938, when a Provisional Committee was appointed. The First General Meeting was to take place in September 1939, but the outbreak of war made this impracticable. However, in March 1947, it took place in Christ Church, Oxford, when thirty-eight members assembled.

At the General Meeting last September it was decided that steps should be taken to prepare from time to time a Bulletin of New Testament Studies which should contain an account of the proceedings of the Society, together with news of interest to New Testament scholars. The first Bulletin has now been issued, under the editorship of R. H. Lightfoot, with articles by H. Clavier (President for 1950–51), J. Munck, E. G. Selwyn, and M. Black. Extra copies may be obtained by members at a cost of 5s. each copy, post free. Non-members of the Society may purchase copies at a cost of 7s. 6d. each copy, post free. Applications should be made to the Editor at 3B Norham Gardens, Oxford.

The Epistle to the Hebrews (Paternoster Press; 12s. 6d. net), by Mr. G. H. Lang, who has also written commentaries on 'The Apocalypse' and 'Daniel' as well as on other subjects, is aptly described in the sub-title as 'a practical treatise for plain and serious readers.' The writer does not enter into critical questions. Indeed he does not appear to be interested in such, judging from the commentaries and other writings he cites. His aim is to help the general reader at once to understand the Epistle and to feel the force of its teaching. He is himself a conservative of the older school in his literal acceptance of the Scriptural documents combined with a piously dogmatic interpretation in which the Old Testament yields definite references to Jesus Christ and His advent. For example, under He 12^{1-3}, referring to Jesus as the perfecter of faith, he writes that His 'perfect life commenced in faith: "Thou didst make me to trust when I was upon my mother's breasts" (Ps 22^{9}).' Or again, he writes that faith made real for Jesus the invisible and the future: 'first, a seat on the throne of God, as promised to Him (Ps 110^{1}); and, then, the joy to be there experienced, according to Ps 21^{1-7}, as a reward of faith.'

Throughout the commentary the Revised Version is used in Scripture quotations and references, except where a stricter rendering seemed needful and helpful. The style is clear and pointed, and it must be allowed that the book contains much of expository and devotional value.

Mr. F. F. Bruce, M.A., Head of the Department of Biblical History and Literature in Sheffield University, is writing a trilogy on the story of Early Church History. 'The Dawn of Christianity' appeared some time ago and, as it deserved, was well received. His second volume, *The Growing Day*, is now issued and carries the story on from Nero to Constantine (Paternoster Press, 'Second Thoughts Library'; 6s. net). Mr. Bruce has a facile pen and makes the tangled story clear and interesting. Of so vital a period during which so much happened, the treatment must be slight in so brief a space. Yet all main developments are handled with insight and accuracy, and abundance of footnotes guide the reader to sources and to larger treatments.

Unless Some Man Show Me, by Father Alexander Jones, S.T.L., L.S.S., Professor of Sacred Scripture at Upholland College, Lancashire (Sheed and Ward; 8s. 6d. net), is an extremely able and witty piece of Catholic Biblical apologetic. Indeed, so witty is it that the author feels it necessary

in his Foreword to guard himself against the imputation of being facetious and flippant. The title, of course, refers to the question of the Ethiopian eunuch to the evangelist Philip (Ac 8^{31}). Underlying it is the assumption—of which Catholics make much in these days—that the intricacies of criticism have made the Bible a sealed book to the unacademic reader, who therefore needs expert and official guidance if he is to read it without error. Father Jones's purpose is 'briefly this: to state and to stress certain particularly useful principles of interpretation within the traditional Catholic doctrine of Inspiration and Inerrancy and to apply these principles to one or two knotty questions of the Old Testament.' He has no difficulty in showing that those principles are much less rigid than they are popularly supposed to be. Such is the resourcefulness of his wit that we get the impression that he could, like an expert conjurer, go on producing more and more astonishing and delightful things out of the capacious hat. All the same, there is much in this book which the non-Catholic apologist can enjoy and use. It is a sheer delight to see how Father Jones turns the tables on ignorant, or muddle-headed, or malicious objectors.

Professor E. Allison Peers is, of course, one of the most notable British authorities on the Spanish Mystics. So it is well that he has issued a new edition of the first volume of his *Studies of the Spanish Mystics* (S.P.C.K.; 22s. 6d. net). The book is essentially unchanged, though advantage has been taken of new works that have appeared since it was written. This makes it more serviceable than ever. And a valuable book it is. There is a closely printed bibliography of no fewer than fifty pages.

The Messianic Hope in its Historical Setting, by Professor Laurence E. Browne, D.D. (S.P.C.K.; 3s. net), is a course of seven Lectures delivered at King Alfred's College, Winchester. The term 'messianic hope' is used 'to include all the bright hopes for the future, even when those hopes appear in a form where an individual Messiah is absent or plays no important part.' Dr. Browne's view is that 'there is nothing before the time of Jeremiah and Ezekiel to suggest a spiritual hope for the future that would centre round an ideal king.' Is 11^{1-9} must be later than the fall of Jerusalem, and Is 9^{1-7}, though by Isaiah, is of little significance for the messianic idea. The Servant-Songs in Deutero-Isaiah are in poetry and the Servant is Israel. The rest of Deutero-Isaiah is apparently prose (!), though by the same author. 'I am satisfied that Second Isaiah wrote the poems as well as the prose.' The study concludes with the Psalms of Solomon, about the middle of the first century B.C.

The Christian in Pagan Society (Tyndale Press; 2s. net), by E. M. Blaiklock, Litt.D., Professor of Classics at Auckland University College, New Zealand, is a clear and attractively written account of its subject. It was given in Cambridge at a recent meeting convened by the Tyndale Fellowship for Biblical Research. It illustrates Professor Butterfield's much-quoted remark that 'we are back for the first time in the earliest centuries of Christianity, and those centuries form some relevant clues to the kind of attitude to adopt.' The illustrations are chiefly from the persecutions at Rome under Nero, at Ephesus during St. Paul's visit, and in Bithynia as recorded in the letters between Pliny and Trajan.

A sign of the new Evangelical emphasis in Christian theology is the republication, by the Inter-Varsity Fellowship, of a book, first published some fifty years ago, by James Denney, at the time a Professor in the United Free Church College in Glasgow (now Trinity College)—*The Death of Christ* (Tyndale Press; 9s. 6d. net). Dr. Denney was a remarkably influential teacher, and one of his deep convictions (to which this work bears record) was that there is no true separation of Christian theology from Christian evangelism. Christianity was a gospel to be preached, and the power of that gospel lay in the truth of the atonement made by Christ on Calvary. This conviction he maintained critically, and it was compatible in his case with a distrust of Christological speculation, even in the New Testament.

In the volume before us there is a useful Introduction from the pen of the editor, Professor R. V. G. Tasker, M.A., B.D., of the Chair of New Testament Exegesis in the University of London. He explains that the first edition of Denney's work, published in 1902, was soon supplemented by additional chapters dealing with 'The Atonement and the Modern Mind,' and that the present edition contains a revised and abridged edition of this larger work. Some passages have been omitted where the exegesis of a particular text is unusually technical and detailed, or where Denney pauses to deal critically, and sometimes at considerable length, with the arguments of individual contemporary scholars whose works are now out of print. Sentences which seemed unduly difficult have been rewritten, and in general the attempt is made to simplify the discussion without being unfaithful to the thought. We join with the editor in the hope that in its new format (which is an attractive one) the work may find a large number of new readers particularly amongst the younger generation.

The Consecration in the Lord's Supper

By the Reverend Thomas M. Donn, M.A., Duthil, Inverness-shire

In the Greek, Roman, and Lutheran Churches the consecration of the elements is believed to produce 'a real change' in them though the nature of the change is differently stated. But the Greek Church believes that instead of the change being effected by the priest repeating the formulæ of consecration with due intention, it is produced by Epiclesis, that is, prayer to God to send down the Holy Spirit upon the elements: likewise the Epiclesis is regarded as an essential feature of valid Episcopal ordination. The Reformed Church rejects the doctrine of 'a real change' and of the Episcopal theory of ordination in the line of the so-called Apostolical Succession. It does so on the ground of a careful study of New Testament pneumatology and of terms used in the institution of the Sacrament. For example, Calvin asserted that 'the whole force of the consecration is directed to us, not to the bread and the wine; and indeed to us as obeying the command of Christ' ('The True Method'). In this he had been anticipated by Wickliffe who wrote, 'He took bread and blessed: yet what blessed He? The Scripture saith *not* that Christ took bread and blessed it . . . it seemeth more that He blessed His disciples and apostles whom He had ordained witnesses of His passion' (Discourse—'Christ's Real Body not in the Sacrament').

In the Synoptic Gospels and in 1 Co 11^{24} the word is ἐυχαριστήσας except in Mk 14^{22} where it is ἐυλογήσας. (But Jerome has the former here also while T.R. reads the latter in Mt 26^{26}.) In the Roman Church the term Eucharist is applied to 'the consecrated species' while the term 'Mass' refers to the whole service: in the Greek Church the pieces of consecrated bread sent to absent members are called 'eulogies.' Now even if we construe ἐυλογήσας transitively (so Alford citing 1 Co 10^{16}) this simple meaning of giving thanks to God remains and there is no suggestion of investing the elements with any mysterious substance or virtue hitherto absent. The verb ἁγιαζειν is not used in any of the accounts of the institution and in any case the New Testament usage of this term does not involve the idea of liturgical hallowing in the sacerdotal sense: its application is strictly ethical, spiritual, and personal. Alford's comment on 1 Ti 4^{5} seems unwarranted that 'there is certainly a slight trace of reference to the higher consecration in the Lord's Supper': the prayer there is 'intercession' (ἐντέυξεως). Westcott has noted that the word ἁγιος is very rare in classical Greek and is not found in the Egyptian papyri: he connects it with the *muttering* of the prose mantras by means of which sacrifice is effected (cf. Cambridge Companion to Bible). Heiler also noted that 'the sacrificial formula in the Veda-Brahmanic religion is *murmured* by the priest' ('Prayer' p. 68). This probably explains the Roman Catholic practice of muttering secretly the words of consecration in the Mass thereby suggesting the imminent occurrence of a miraculous change in the elements (cf. Foye: The Missal). It certainly was the practice among pagan priests to murmur or mutter certain formulæ to their gods and this is the etymological meaning of the term for 'religion' (θρησκέια). The suggestion that the word 'Mass' is derived from the expression 'ite missa est' does not seem to be correct: Cardinal Baronius more convincingly derives it from the Hebrew term מְשִׁחָה which denotes the drawing or stroking of the hand over the object being consecrated. So far at least as the eucharistic terms are concerned there is no suggestion of an intention in the accounts of the institution of the sacrament in the New Testament to effect any 'real change' in the elements. The position of the Reformed Church hereanent is that 'the sacraments become effectual means of salvation *not from any virtue in them or in him that doth administer them*; but only by the blessing of Christ and the working of His Spirit in them that by faith receive them' (Shorter Catechism). According to some liturgiologists the Epiclesis originally referred exclusively to the sanctification of the communicants and its later reference to the elements was an error promoted by the use of the term 'mystery' for the Sacrament which suggested 'the magical conception of a real transformation of the elements' (cf. Dorner: 'System of Christian Doctrine,' Vol. 3 p. 315). It is certainly the case that no New Testament writer ever uses the term '*mystery*' in reference to either Baptism or the Lord's Supper. As Sir James Frazer has shown the consecrating or hallowing of bread so as to turn it into the very body of their god was a religious practice of the pagans (cf. 'The Golden Bough,' I Vol. edition, p. 490). This fact greatly perplexed the first Roman Catholic missionaries who went to Mexico and they explained it as a wicked parody of their most sacred rite (cf. Moulton: 'How God prepared for Christianity').

We may now turn to consider whether the doctrine of 'a real change' is involved in the actual words used in the institution of the

Sacrament. As against many Reformed Church writers who deny that the words τοῦτό ἐστιν τὸ σῶμά μου are to be understood literally and then proceed to demonstrate their necessary figurative meaning, I suggest that they should be understood literally while insisting that Roman Catholicism wrongly represents that literal meaning. By most people the renderings of the versions—'This is my body,' 'Hoc est corpus meum' etc.—are naturally understood in the sense, 'This *bread* is my body.' But it is only fair to point out that Roman Catholic scholars do not claim that this was what He said. Professor Ornsby, *e.g.* notes that 'it should be remarked that our Lord does not say "this bread"—ὗτος ὁ ἄρτος but τοῦτο *implying the object which the predicate distinctly expresses*' (Edition of Cardinal Mai's Greek New Testament). That is to say, they aver that the literal sense denotes 'transubstantiation.' On the other hand Alford says 'not the bread or wine itself but the thing in each case; *precluding all idea of a substantial change.*' The question therefore is what does τοῦτο here denote? The Reformed Church interprets the word as denoting the analogy of the Passover rite in which the flesh of the lamb was called 'the body of the Passover.' It is now generally admitted that He was crucified before the time of the observance of the Passover meal: among other considerations there is no mention of any distinctive feature of that meal: there is no reference to *unleavened* bread but only to common bread (ἄρτος not ἄζυμος), to bitter herbs or to lamb's flesh. It is surprising how the modern English versions continue to follow E.V. 1611 and R.V. in rendering the aorist verb in Lk $22^{15.16}$ as if it were the perfect tense, thereby obscuring the fact that ἐπιθυμία ἐπεθύμησα denotes an aposiopesis: the expression is a well-known Hebraism. In any case the word ἐστίν would not be expressed at all in Aramaic and so can hardly be regarded as emphatic. Certainly the Paschal expression 'this is the bread of affliction which our fathers ate in Egypt' does not imply any realistic identification with the bread originally used in Egypt. Admittedly, no translation seems possible which can convey the true meaning of the words. Professor R. H. Kennett of Cambridge paraphrased the meaning as follows—'We may indeed make it our Passover. There is no magical efficacy either in the Passover blood sprinkled on the altar or in the flesh of the Passover lamb eaten at home. It is the thing symbolised and not the mere symbol itself which edifies and if that be apprehended the precise character of the symbol itself is of small account. This bread will serve as well for our spiritual strengthening as the actual flesh of the Passover lamb. This wine, "the blood of the grape" will represent to us the Passover blood. . . . But if that which is symbolised by the Passover is life and strength what is the true source of such a blessing? Is it not God? . . . And since I have come to help you by the teaching of my life and by the example of my death to have this saving trust in God, you may regard me as your Passover lamb. We have agreed that this bread shall represent to us the Passover flesh and this wine the Passover blood—*that is, if I am the true Passover lamb, my flesh and my blood.* And as the Passover in Egypt was the beginning of a new relation between the Lord and Israel or, in Hebrew language, a "covenant" which was afterwards ratified by sacrificial blood, this wine will also be to you a symbol of that new and better relation with God which will be theirs who come with faith through the crisis of my death. I am indeed your Passover lamb slain for you. Henceforth when you eat bread and drink wine remember what I have said and done this night and do it in remembrance of me' ('The Last Supper,' p. 35). It should be noted that the word ἀνάμνησις is used for remembrance denoting the subjective remembrance or recollection of a past and finished work: the term which would have been required to denote a memorial or re-enactment or repetition or re-presentation of a sacrificial offering is μνημόσυνη.

It seems clear, therefore, that the words of consecration in sacerdotal practice do not imply, as is believed, any change in the elements but denote the fact that by His actions of taking, breaking, and giving bread and taking and giving poured-out wine He represented the whole gospel of salvation for He thereby in action pointed to the *raison d'être* of His Incarnation and Death. For St. Paul 'the bread and the wine represent not the flesh and blood of Christ as such but His human person as slain on the Cross. Therefore communion with the body and blood of Christ means communion with the Lord as crucified and all that this involves. Hence we never find the Apostle speaking of "eating the flesh" and "drinking the blood" of Christ. He is careful to associate *the solemn actions only* with the bread and the cup.' (H. A. A. Kennedy: 'The Theology of the Epistles,' p. 152.)

But if the Reformed Church has rejected realistic and sacramentalist doctrine it does not follow that its doctrine is merely 'sacramentarian': both Calvin and Knox have sufficiently repudiated mere sacramentarianism. To-day in view of the influence of the liturgical movement the Reformed Churches must sedulously guard against the insinuation of alien ideas and practices into their sacramental doctrine and worship.

The Consecration of Death

By the Reverend T. Tudor Rhys, B.A., B.D., Hinckley

'The certainty of death,' says John Cowper Powys, 'when it really strikes our imagination, is like an unexpected slap in the face.' Berdyaev, however, goes farther. Death, he says, 'is the supreme horror and evil.' And what makes death so evil and so horrible is its meaninglessness.

To know that there is a meaning and that that meaning can be known is to be half reconciled to the truth whatever it may be. The worst is, however, as Alexander Smith pointed out in his *Dreamthorp* essay, that 'the difference between death and other forms of human experience lies in this: that we can gain no information about it. The dead man is wise, but he is silent. We cannot wring his secret from him.' That is not wholly so to those who are willing to accept the New Testament narratives as they stand and to make inferences from the facts as they are there set out. 'Go and report to John,' said our Lord to the Baptist's disciples, that 'the dead are raised.' Of those many occasions on which He restored the dead to life only three instances are recorded:

(1) 'Damsel, I say unto thee, arise. And straightway the damsel arose, and walked' (Mk 5^{41-42}).

(2) 'Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak' (Lk 7^{14-15}).

(3) 'He cried with a loud voice, Lazarus, come forth. And he that was dead came forth' (Jn 11^{43-44}).

Let us see, in the light of these contexts as they stand, how 'the most devastating breach in the map of human aspiration—individual death,' can be consecrated.

1. *In bringing these three persons back to life, Jesus shed a light upon the dark dimension of death.*

Here we have three people safely brought through the ordeal of death and yet not one of them attempts to tell what he or she had seen or heard. That is disappointing. One could have expected some information at least from Lazarus.

> Behold a man raised up by Christ!
> The rest remaineth unreveal'd;
> He told it not; or something seal'd
> The lips of that Evangelist.

It would, as Tennyson said, have 'added praise to praise' if Lazarus had told us where he had been during 'those four days.' Was it because there was nothing to tell that he was silent? Hardly. This is not the kind of universe where things suddenly spring into existence out of nothing and return to nothingness again. As Leibniz said: 'A leap from one state to another infinitely different state could not be natural.' Each of these three persons, in the interval between death and life, had 'been somewhere.' That much can legitimately be inferred from the recorded facts. When Jesus said to the little girl, in the language of the nursery and the hearth: 'Talitha koum'—'Darling, get up!' it was *she* and no other who answered the call. When Jesus said to the widow's son: 'Soi lego'—'You—it's you I'm talking to!' it was *he*, and no other, who 'sat up and began to speak.' And the same can be said of Lazarus.

> Nothing of him that doth fade,
> But doth suffer a sea-change
> Into something rich and strange.

So sang Ariel of the drowned sailor, but in the case of the three persons brought back to life one thing had remained constant through all change. The personal identity of each of them had been preserved through the ordeal and across the abyss of death. They had been 'somewhere,' and when they returned they answered to their names.

It is, however, very disappointing that not one of them had anything to tell of his and her sojourn in that other dimension of death. Yet, how could they have told, even if they had remembered? In this world of space and time all our knowledge comes to us through the avenues of our senses, that is, through the medium of the body. Even so, we can only see as much of the world we live in as comes to us through the narrow window of the solar spectrum. We cannot see below the red rays or beyond the violet. It has just been made known that there are stellar objects in space called 'radio stars' whose presence is being revealed to us through the new technique of radio waves. In a word, we see the universe through a very narrow slit. In that other dimension of 'death' there are surely other faculties through which our knowledge can come. There, it may be, we are more directly dependent upon God for our information than we are here and now. Perhaps there is a kind of awareness by which the Ultimate can be understood intuitively, an 'awareness of real values which are neither objects in space and time nor universals of

thought.' If that is so, then a person returning to life from the dimension of death would find it difficult, if not impossible, even to remember what had transpired and, even if the veil were lifted, language would be inadequate to describe it. That there is 'something there' beyond the veil can, I believe, be inferred from the facts recorded, and death itself is consecrated by the faith that is willing to take Jesus at His word—'In my Father's house are many mansions: if it were not so, I would have told you.'

2. *In raising these three persons from the dead, Jesus brought back the emphasis sharply to bear upon life and living.*

They say that the most violent shock we ever sustain is the shock of being born—we never recover from it. And what an influence this second entry into life must have exercised upon the subsequent career of these three people: they can never have been the same again. Did Jairus' little daughter grow up to be one of those 'ministering women' of whom Matthew writes? Did the widow's son become a pillar of the Early Church? And Lazarus? He had always been known as his sisters' brother. Did his strange experience 'bring him out' a bit and make him shine by his own light? We are not told. Being raised from the dead had apparently made no difference at all to any of them. No: but we are told something very significant nevertheless. We are told that, no sooner had the little girl been brought back to life than she 'began to walk about,' and that Jesus ordered that something should be given her to eat. That is to say, the emphasis is upon the ordinary course of life. The widow's son was handed back to his mother at once. He resumed his usual mode of life and assumed his former responsibilities. And the same may be said of Lazarus. The grave clothes are cast away. 'Jesus saith unto them, Loose him, and let him go.' Back to normal! The accent is placed upon daily life, the emphasis is laid upon the art of living.

Now, that raises a question of great and grave moment. How do we usually spend our life? It must be confessed that, too often, we spend our life, not in living but in avoiding death. In our private, our national and international relationships our technique is that of warding off a blow. We spend most of our money, our time, and our energies in death-avoiding occupations. Fear, worry, war—are nothing but attempts to counter some threatening calamity. When pleasure becomes a habit it ceases to be a pleasure, and all this craving for thrills and dependence on drugs is nothing but a death-dodging gesture. If all the institutions and organizations that are based on fear, greed, and lust were wiped out there would be an unemployment problem the like of which has never been known before. In a word, much of the life of the world to-day is made up of attempts, in some shape or form, to avoid death and to postpone defeat—all symptoms of moral disease. We are so much afraid of believing the best in God and man that, to be on the safe side, we are loth to believe in anything or anybody. We are so much the slaves of our own desires that we are ruled by our compulsion neuroses. We are so scared of trusting our friends, to say nothing of forgiving our enemies, that we have got into the habit of living under the constant threat of war. The trouble to-day is not fear, it is the fear of the wrong things—the fear of faith, of belief, of forgiveness. It is the terror of trust. The owner of a yacht, costing about £3000 found himself in difficulties off the North Wales coast. The lifeboat went to the rescue. The coxswain shouted to the yachtsman to abandon his craft and to jump into the lifeboat. He refused. He was willing to do anything to save his life and that of his passenger short of leaving the yacht and taking to the lifeboat. The yacht foundered and he was drowned. That is a parable. With the ship of civilization in danger, we would rather put our trust in the terrors of an atom bomb than in the 'fundamental decency' of human nature. That is not life-acceptance, it is death-avoiding, and it is about all we can do to-day.

Real living, on the other hand, is life-accepting. Christ always put the accent, not on death-avoiding but on life-accepting. 'Be not afraid,' He said to Jairus, 'only believe.' To the woman whose habits had their rootage in a past many years deep He said: 'Go and sin no more'—as though that were the most natural thing in the world. To Peter He said: 'Forgive—unto seventy times seven.' In other words, you are nearer the truth when you believe than when you doubt, when you love than when you hate, when you emphasize the hopeful things than when you dwell upon the bitter. Indeed, faith, it has been said, 'is the putting of the accent upon the assuaging facts of life, and as for the contrary facts, faith is a willingness to be patient.'

3. *Jesus' attitude to the death of these three persons sheds a light on the meaning of life.*

'Terrible as it is to admit it,' says Berdyaev, 'the significance of life is bound up with death and is only revealed in the face of death.' It is to the presence of death, for instance, that we owe what is most beautiful and sacred in our personal relationships. We do not know the reason why Jesus raised these three persons from the dead; we only know the occasion. In the case of Jairus it was a father's anxiety about his child and a friend's ready help in time of need—'and Jesus

went with him.' At the funeral of the widow's son it was sympathy with a lonely mother in her sorrow for her boy—' and when the Lord saw her, he had compassion on her, and said unto her, Weep not.' What death revealed at the grave of Lazarus was the tenderness of human affection—' Jesus wept.' The loveliest things in life are those which are framed within the limits of a coming and a going, a beginning and an end, a meeting and a parting, and it is to the fact of death that we owe our feeling of the preciousness of the things we wish would last for ever. As Sir Lewis Morris, the Welsh poet, sang :

Sweet cares for love or friend
Which ever heavenward tend,
Too deep and true and tender to have on earth
their end.

Death also sorts out the values which life mixes up and distorts and gives us a vision of things and persons in their true perspective. Nathaniel Hawthorne puts it very plainly in *The House of the Seven Gables*—' It is very singular,' he says, ' how the fact of a man's death often seems to give people a truer idea of his character, whether for good or evil, than they have ever possessed while he was living and acting among them. Death is so genuine a fact that it excludes falsehood, or betrays its emptiness ; it is a touchstone that proves the gold, and dishonours the baser metal.'

There is a message of hope and a promise of fulfilment in the very transitoriness of the ' things ' of this world :

No rose but fades : no glory but must pass :
No hue but dims : no precious silk but frets
Her beauty must go underneath the grass,
Under the long roots of the violets.

Life would have no meaning if things went on and on and on. The very transitoriness of the ' thing ' of beauty is itself a means whereby we can enter into possession of its eternal spirit of beauty. ' If the flowers were not perishable,' says George Macdonald, ' we should cease to contemplate their beauty, either blinded by the passion for hoarding the bodies of them, or dulled by the hebetude of commonplaceness that the constant presence of them would occasion. The flower is not its loveliness and its loveliness we must love, else we shall only treat them as flowers—greedy children, who gather and gather and fill hands and baskets from a mere desire of acquisition.' Death, therefore, saves us from that kind of fate to which Oscar Wilde refers when he defined a cynic as a ' man who knows the price of everything and the value of nothing.' And death itself receives its consecration when we look at it in the light of those words of our Lord : ' It is expedient for you that I go away : for if I go not away, the Comforter will not come unto you ; but if I depart, I will send him unto you.'

There would be no sense in life if it continued indefinitely. An ' end ' there must be, of some sort. Things might go on and on from bad to worse. Some interviewers asked Einstein the other day what kind of weapons men would use in the third world war. Einstein said that he didn't know. ' But,' he went on, ' I think I do know what sort of weapons men will fight with in the fourth world war.' Pencils were poised in expectation. ' They will be fighting,' he said, ' with stones.' A great thinker of an earlier generation put the same thought in a different way : ' Everything which is perfected by progress,' said Pascal, ' perishes also by progress.' The human story demands a conclusion. Life is an affair of bits and pieces, and it craves completeness, a denouement in which the loose ends of human effort are gathered up. John Donne's picture of the solution is an arresting one. ' Take a flat Map,' he says in one of his sermons, ' a Globe *in plano*, and here is East, and there is West, as far asunder as two points can be put : but reduce this Map to roundness, which is the true form, and then East and West touch one another, and all are one : so consider man's life aright, to be a Circle.' In other words, add to birth and death the other dimension of faith and the story of human life is rounded off and is given its integrity and wholeness. It is only in the Christian faith that the crisis of death is consecrated. In death we reach the point at which God comes in and gathers up the scattered threads of our human lives and weaves them into His own design. Death is also the great cosmic safety valve. Thanks to the final clearing house of death, evil will never overwhelm God. It will never ' catch Him out ' or take Him unawares. All who are born must die, and no evil man or system can travel farther than the frontier. Death says to all workers of iniquity, whether individual or corporate, ' Thus far, but no farther ! ' Death is also the great act of consecration, when all men and all things must pass at last under the control of ' Great Destiny, the Commissary of God,' for appraisal, for approval, for disposal and for renewal.

4. *The demeanour of Jesus in the presence of the dead meant that death itself had met its Master.*

Death, it has been said, is just a link in a chain of blind mechanical causation and from the operation of that rule there is no exemption.

Sceptre and crown
Must tumble down,
And in the dust be equal made
With the poor crooked scythe and spade.

We have seen, however, that its power is subservient to the will of a higher power, the power of a person. It was at the command of Christ that the dead, in all these instances, were raised: 'Little girl, get up!' 'Young man, Arise!' 'Lazarus, come forth!' No one before, not even one of the great prophets of old, had ever raised the dead with a word alone. Yet it was not in the uttering of the word that the power lay. Here was no 'Open Sesame.' In these three instances, especially in that of His raising of Lazarus, there is a hint of the principle that was operative at His own resurrection. It has been pointed out by the Rev. Kenneth Lee, in THE EXPOSITORY TIMES, for February 1950, that certain expressions of deep emotion are never used to describe our Lord's suffering or pain, but only that suffering in which He identified Himself with others. An instance of this, given by Mr. Lee, occurs in Jn 11^{33}. When Jesus arrived at the Bethany house of mourning and was met by Mary who said to Him: 'Lord, if thou hadst been here, my brother had not died,' it is said of Him that 'He troubled Himself.' Yet, in Jn 14^{1} the same word is used in His admonition to the disciples: 'Let not your heart be troubled.' 'He troubled Himself'—yet He dissuades others from so doing! The point is, however, that in the only instance where the phrase 'He troubled Himself' occurs, it was not for Himself that He was so troubled but for Lazarus, for others, for mankind. That is to say, He troubles Himself with our troubles in order to set us free from them. He enters into our death in order to raise us up from it. And a little later on, when He was standing before the cave in which Lazarus was buried, the cry of command which raised the dead —'he cried with a loud voice'—is a word which denotes weakness, panic, loss of self-control. It is not used, where one might perhaps have expected it, to describe any of our Lord's utterances on the Cross. On that occasion there was

> no weakness, no contempt,
> Dispraise, or blame.

The word is only used here, in His crying for Lazarus, and therefore for you and me. He enters into our weakness in order to deliver us from it. He dies our death in order to raise us up from it. It was this complete identification of Himself with our condition that gave His word its lifting, releasing power.

The crux of the matter, however, is not the 'survival of bodily death' but the salvation of the soul from sin. What is it, then, that is wrong with the world? It is, surely, not mere ignorance which a little more learning may remove. It is not a state of social confusion that can with care be tidied up. Nor is it a matter of human weakness that can be doctored by tablet or tonic. What is wrong is that the world is suffering from a moral disease for which the drastic remedy is death. What is wrong is that man has usurped the throne of God in God's own world. We boast of our freedom. The only freedom we can be said to have is the freedom to choose our own master. The trouble is that, in having chosen wrongly, we have become our own slaves. Only a kind of death can tear down the evil human will from the throne and put God's will there instead. The truth of it was stated long ago by Paul. 'Our old self,' he said, must be 'crucified with (Christ) in order to—free us from any further slavery to sin.'

The helper we need must be 'one of ourselves'; but, lest both he and we should perish, he must have resources that we haven't got. He must come in to where we are and bring us outside help. How that double condition was fulfilled has been described in what must surely be the greatest sentence of a dozen monosyllabic words ever written in any language: 'He hath made him to be sin for us, who knew no sin.' It was into that death of ours that He Himself entered in order to raise us up out of it. 'So death,' said Donne, 'doth touch the resurrection.'

That is death's richest consecration—the transformation of the 'supreme terror and evil' into a means of grace, and its dedication to the love and service of God and man.

In the Study

Virginibus Puerisque

An Everlasting Name

BY THE REVEREND WILFRED CHALLENOR,
TOTTINGTON, BURY

'I will make thy name to be remembered.'—Ps 45^{17}.

THE other evening I received a terrible shock. I opened a cupboard in the schoolroom and found a boy in it! He did not see me at first, he was very busy printing his name and address with a thick blue pencil on the plain white woodwork inside the cupboard. I was *most* annoyed. You see, the cupboard did not belong to the Youth Club of which this boy was a member; it was the property of the Education Authority—a very stern body, as you may imagine. 'Tommy,' I said, in a very pained voice, 'why are you spoiling that nice new cupboard? Really, I'm surprised at you!' Tommy looked just a wee bit ashamed

and said, 'I'm sorry.' 'But,' said I, 'why did you do it?' Tommy thought for a moment and then said with a most disarming grin, 'Oh, just to let folk know I'm about!' After that I simply had to forgive him, and together we got down to the job of repairing the damage while I tried to explain to Tommy that there were lots of other and better ways of letting folk know you were about than that of spoiling other people's property.

What a lot of Tommies there have been and still are in the world! Go to Shakespeare's house in Stratford-on-Avon and you will find the walls covered with signatures: go to any old mansion or castle and you will find the same thing. I don't think I've ever looked at an old oak tree without seeing a name carved into the bark. There seem to be lots and lots of people who are anxious for the world to know that they have been about. Some of them, incidentally, have recently discovered that this kind of advertising doesn't pay. They are the people who scribbled their names on the walls of the fourteenth century old post office, the property of the National Trust, at Tintagel. An inspector noticed that many of the visitors had been kind enough to add addresses to their names, so he sent each of them a letter telling them that they could either pay five shillings towards the cost of repainting the walls or face a possible prosecution!

All of which, I suppose, is very right and proper, but I cannot help remembering that God is very fond of carving His name to let folk know that He is about!

Those little green shoots which force their way through the hard earth in early Spring—what are they but a sign from God that He is about, still at work giving life and beauty to His world?

And the rainbow! Don't you think that this is yet another way used by God to tell us He is ever present? After a storm He writes His name in the sky to announce that He is still sending His people light and brightness after troubled darkness.

But God writes His name in another place also. Long ago He told Jeremiah that He would write His law on the people's *hearts* so that they would never be able to forget Him.

Yes, God still writes His name, but by far the most beautiful way in which He has done so is surely in Jesus Christ. 'The Word became flesh, and dwelt among us.' That means that God has written His name so that all men can see it and know that His name is Love.

The ancient Hebrews thought a great deal about their names. Their great ambition was to leave a good name behind them when they died. When God made a promise to Isaiah about those who were faithful and good He said, 'I will give them an everlasting name, that shall not be cut off.' That must have pleased them a great deal—the promise of a name that can never be cut out or planed away or rubbed out!

St. Paul, St. Francis, Mary Slessor, David Livingstone, John Wesley, General Booth, Florence Nightingale—all these lived a long time ago, but we remember them because they carved their names—not on wood or stone—but on people's hearts, and they did it by living lives full of love and service. I am sure they could not have done it to the same extent without God's help. 'Their names live for evermore' because, first of all, they let God put His own name upon them to show the world that He was present in their lives.

That wonderful thing can happen to us all—listen! 'I will make thy name to be remembered,' and that can mean YOU! God will keep that promise if we will allow Him to come into our hearts, and our name will not only be remembered by the people who follow us on earth, but also by the Hosts of Heaven, for such names are written in the Lamb's Book of Life.

The Lead Pencil

By the Reverend Stuart W. McWilliam, M.A., S.T.M., Aberdeen

'I will now put forth a riddle unto you.'—Jg 14^{12}.

I expect you know far more riddles than I, most boys and girls do, but I wonder if you have heard this one? Why are boys and girls like lead pencils? You don't know? Then let me tell you.

1. Firstly, boys and girls are like lead pencils because they are no use until they have been sharpened. That is why you go to school, in order that your minds may be sharpened. It may seem difficult at times to see what good it can possibly do any one having to learn that the square on the hypotenuse equals the sum of the squares on the other two sides, and if you have made up your mind that you are going to be a sailor it may seem a dreadful waste of time to have to swot up the dates of the Norman Conquest and the Battle of Flodden! But, strangely enough, I think you will discover that most of the things you learn at school do come in useful later on in life, even if you do become a sailor. I had one old lady in my congregation and she told me that when she was a girl at school she was made to learn many of the psalms by heart. I don't suppose she really understood them all and I imagine that sometimes she rather objected to having to learn them in this way, but now she is nearly blind and when she comes to church she cannot read the psalter but she can still sing the psalms she had to learn as a girl and it means a very great deal to her. More important, however, than the usefulness of the things we learn at school is

the fact that at school our minds are being sharpened. We are being taught to use them so that we may make our mark in life. A blunt pencil cannot make any mark and neither can a blunt mind.

2. Secondly, boys and girls are like lead pencils because it is not the outside, the appearance, that really matters. You cannot tell simply by looking at the outside of a pencil whether it is a good one or not. Blue pencils are not better than red ones and red ones are not better than yellow ones, the colour is no guide to whether it is a good pencil or not. A pencil may be very bright and shiny and highly polished but if the lead is rotten, well it's not much use is it? It is the inside that matters, the lead—if you like, the heart of the pencil! And the same is true of boys and girls and of men and women. You cannot tell what they are really worth simply from the outside. There are stupid people who think that all that matters is to have nice clothes, a nice house, the correct accent, a big shiny car. These people judge by appearances and it is a very silly thing to do. Just as with lead pencils, so with boys and girls and men and women, it is the heart that matters.

3. Thirdly, boys and girls are like lead pencils because so much depends upon how they are used, into whose hands they fall. If your school teacher gives you a row for bad spelling it isn't much use to say 'It's not my fault. It is this pencil of mine that is to blame, it just will not spell correctly.' I hardly think that excuse would be accepted! You see, so much depends on who holds the pencil. Give me a pencil and tell me to draw and I am afraid that the results would not be very attractive, indeed, you would probably find it difficult to make up your mind what my drawing was meant to be, but with the same pencil an artist could produce something very fair and very lovely. What a difference it makes when the pencil is in the hands of an expert! And, boys and girls, what a difference it makes if our lives are in the hands of the expert on life, the great artist on life, Jesus Christ. He alone is fit to be trusted with our lives. He alone can make them what they ought to be. If we yield ourselves to Him and allow ourselves to be used by Him, He will fashion our lives to His heart's desire, and nothing could be lovelier than that.

The Christian Year

TWENTY-THIRD SUNDAY AFTER TRINITY

The God of Abraham

BY THE REVEREND JOHN L. RIACH, B.D., EDINBURGH

'I am . . . the God of Abraham, the God of Isaac, and the God of Jacob.'—Ex 3^6.

That man of imagination, Dr. Alexander Whyte, once preached a series of sermons on the one text, 'Lord, teach us to pray'; and although the course stretched over a year he held his vast congregation. Let any modern preacher dare such a venture, and he is likely to be met with the experience of the unfortunate who had to address a packed political meeting. He had the peculiarity of delivering his orations with his eyes shut. When he came to the end of his speech, and opened his eyes, he noticed that one lonely person sat before him. 'Hello! what are you doing here?' he asked, only to receive the reply, 'I am the next speaker.' At the risk of this page remaining unread, three sermons on this one text will appear in succeeding issues of THE EXPOSITORY TIMES. When God declared to Moses that He was the God of Abraham, and of Isaac, and of Jacob, was that merely a rhetorical way of saying that He was the God of the past, or did it mean that He had been schooling these Jewish patriarchs and revealing to each of them some specific thing? Study the entrancing sagas of these early Jewish heroes, and there is little doubt that the latter is the case. Look, then, first at the tale of Abraham, and we find God revealing to him, and to Christian men of all ages, the cardinal importance of obedience.

Although Shakespeare required fifteen thousand words to give his immortal plays to England, it has been discovered that some field labourers in rural parts employ no more than six hundred words to express themselves. This fact has helped to give rise to a movement for basic English. What are the fundamental words in our language which a foreigner must acquire to make himself intelligible to us? It is a demand similar to this which men are making of the Christian Church. The people who, by pressure of events, are turning from paganism, secularism or indifference to Christianity, and the folk in Church who are awakening to the fact that they must witness seriously to their faith, are aware that they can never possess the knowledge of theologians conversant with the finest points of doctrine. What concerns them is to know the basic things of Christianity. What are the fundamental things of this Faith which can transform them into effective Christians? When we examine the Gospels we find that one of the basic things Jesus demanded of any follower was obedience. On the one hand, He told men to obey the unctions they received from the Holy Spirit to do certain things, just as He was prompted to go to Jerusalem to throw away His life, and obeyed, no matter how His friends might argue that it was the height of folly. And, on the other hand, He told men to obey His moral principles. Nobody can read that extraordinary conclusion to the Sermon on the Mount about the man who knows these sayings of His, and does nothing about them, being a fool

of fools, without realizing that it was one of His cardinal tenets that His principles are not to be trifled with, but obeyed.

But, the mischief is that such is the corruption of our natures that we cannot obey. When a youth in search of King Arthur's castle had it pointed out to him by an old man, he also received the warning, 'Dare to pass beneath that archway and the King will lay on you vows which no man can keep.' This is how it stands with us and the demands Christ makes upon us. Who among us can love our neighbour as ourselves? Self-interest is too much ingrained in all of us to love another to that perfect pitch. Who can worship God, or give alms, from an entirely pure motive as He demands? Every action of ours is done from mixed motives. Who obeys each injunction of the Holy Spirit when reason (which is tainted with corruption as our wills are) on occasion condemns them as senseless? When Paul said so truly that we know only in part, he could have added that we can obey only in part as well. Because of the corruption which has besmirched every part of our natures we cannot obey Christ's demands perfectly. All we are capable of is an imperfect obedience. We can obey up to the limit our corrupt natures will allow. Here, however, is the vital point that can so easily be missed. No matter how imperfect our obedience must be we should never hesitate to render it, for it is through the limited obedience we are capable of that God works marvels in the world. It is indeed strange how some accept without demur the two great miracles upon which Christianity is founded, namely, the Incarnation and the Resurrection, yet boggle at the much lesser miracle attributed to Jesus of feeding the five thousand. The tragedy of rejecting the latter miracle is that it is an assurance, or a 'sign,' as John would call it, that out of the trifles we offer to God He achieves mighty results. The boy had only a tiny loaf or two and a few small fish to offer, enough merely to provide a square meal for a healthy man, but, once given to the Son of God, He put them to the amazing use of feeding thousands of needy folk. From any insignificant thing we dedicate to God a result vastly out of all proportion to the thing offered is achieved by Him. Or, as Taille has it finely, 'There goes up an insignificant human offering and there comes down a divine largesse.' Such is the very miracle God can work through our small obediences. What if all our attempts to obey the promptings of the Holy Spirit and the principles of Christ are imperfect because of our egoism, self-interest, laziness, and a hundred other cankers, God can save the world from all sorts of terrors through such faulty obedience of ours if we will render it.

Can any of us wonder, then, that Jesus made obedience one of the basic demands upon every Christian? Can we marvel that obedience was the first lesson God taught the founder of the Jewish race, Abraham? When Abraham's father died in Haran the responsibility of tribal leadership was suddenly thrust on his hands. He was prompted by the Spirit of God to leave the security of Haran and make for Palestine. Reason argued that this was the height of folly, for in Canaan were enemies, dangers, and no guarantee of security. Yet, the Divine Spirit urged him to go, and he went. This was his first lesson in obedience. Famine overtook his tribe and there was nothing for it but to make for Egypt with its abundance. When Pharaoh was captivated by Sarah's beauty and wished to add her to his harem, Abraham hid the fact that she was his wife and passed her off as his sister, in an endeavour to save his own skin. But when plague ravaged Pharaoh's household Abraham's deceit was brought to light. Full well Abraham knew that the moral law of God was that truth must be followed and deceit foresworn. Through the terrible consequences of his guilt he was taught his second lesson in the need for obedience. Then came the birth of Isaac, the supreme delight of his heart. When the lad had reached the most attractive and promising age there came the Divine call to sacrifice him. Surely there was some mistake! True, men in Palestine were practising human sacrifice to their heathen deities, but surely this God who had led him and protected him so providentially could not sink to such a heartless demand! Persistently the voice within drowned all arguments and called on him to sacrifice his son. Even though it meant breaking his heart, up the mountain slope Abraham went, and was in the very act of plunging the knife into Isaac's breast when the substitute ram suddenly appeared. This was the third, and the most salutary lesson of all in obedience. The necessity of obedience to the promptings of His Spirit and His moral law, such was the primary thing God revealed to the founder of the Jewish race. And, since Abraham's God is ours, this is still one of the cardinal demands He makes of us.

In a speech in America, Mr. Churchill said that what would resolve the present tension in the world was what he called 'the unknown factor.' This is the conclusion responsible men are more and more coming to. They know men are at the end of their resources. God must break in with His Wisdom and Power if this world is to be saved in its present crisis. Yet, He apparently stays His hand. Why, wonder men, does He not act and do something before it is too late? Nobody can presume to answer that mystery with dogmatic

certainty; but may not part of the answer be that He is waiting for the obedience of the Christian Church, through which He works His miracles in the world? The perennial sin of the Church is her disobedience. At Council after Council in the first five centuries the Church's disobedience was openly confessed and deplored. Is it exaggeration to say that downright disobedience is the palpable sin of the Church to-day? How many in our vast membership pray earnestly, listen to the promptings of the Holy Spirit and take them seriously, practise love, fight for justice whatever the cost to ourselves, are unheeding of the world's riches, care about the only saving gospel in the world being carried into industry, new areas, the jungle and the bush? These are the very things Jesus called men to do, and which we can do up to an amazing measure; but how many of us have even begun to obey? None can say what mighty things God could do, nay, is waiting to do, if we within the Church would face up to the Church's age-long sin of disobedience, and rectify it. 'I am the God of Abraham.' It was the cardinal necessity of obedience that was the outstanding thing God revealed to the father of the Jewish race. The primary lesson for the Church of our day is still the same.

TWENTY-FOURTH SUNDAY AFTER TRINITY

Practical Mysticism

BY THE REVEREND GEORGE JOHNSTONE JEFFREY, D.D., GLASGOW

'If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?—Lk 11^{13}.

Perhaps it is true to say that there are many good Christian folks to whom the idea of the Holy Spirit brings, not Divine inspiration but human embarrassment. Speaking for such people a man would say, 'I am no mystic. My feet are on the ground all the time. To speak of the Holy Spirit is to use language utterly remote from my average, over-crowded day. This may be a theme for clerics and theologians but you must count me out.'

Now there are two things to be said to one using this speech of honest realism. The first is *you are being quite unfair to yourself.* When you say you are no mystic does this mean that your whole life is monopolised by drab monotonous duty? Is it never lifted up into a region of awesome wonder, of daring insight and noble intuition? What happened within you, for instance, when you plighted your troth or heard the cry of your first-born or gazed on a rapturous sunset? The truth is that in every man there are heights and depths, higher and deeper than he may be prone to confess.

Further, to disclaim all experience of the mystic quality is to be unfair to the God who made you in His own image. The companionship of the Holy Spirit was never meant to be the luxury of the few. It is not for nothing that in speaking in this passage of the Holy Spirit Jesus Christ uses the analogy of life's commonest things—an egg, a fish, a piece of bread. The Roman Catholic Church lays it down that there are two orders of goodness—shining sanctity, which is the perquisite of the saints, and the prosaic goodness of the average man. As if, in the realm of the Spirit, there are honours degrees for those who could achieve them and ordinary degrees with which common souls must rest content. Now, for this distinction one finds no authority whatever in Holy Scripture. The best Christ has to offer is not for the few but for all. That is one reason why 'the common people heard him gladly.' So far, then, from being remote from life, the Holy Spirit comes home to our hearts and our bosoms. His Indwelling Presence has practical consequences for all to see.

Conceive, at the outset, the contrast in actual experience between *the Absence or the Presence of God's Spirit within us.* There was an old expression one seldom hears nowadays which is full of human insight. When a man did anything foolish or anything he deeply regretted, he would say, with a shake of the head, *I was left to myself when I did a thing like that.* I believe that when men say this, they are using the language of literal truth. I am sure that in order to burn into us a sense of our perennial and desperate need of Him, the good God has a salutary habit of leaving us, now and then, to our own devices—in our own puny strength to meet some bewitching temptation, in our own human wisdom to make some vital decision, big with consequences for good or evil, in some mad infatuation to rush back, the moth to the flame, in our mortal weakness to hug the defeat we love better than victory. *Dare any of us say that such things do not happen to us?* And when, as a bitter nemesis, we flounder in some slough of despond, we can but turn helpless to 'Him who delighteth in mercy' and exclaim, 'This is what I am except Thou aid me.'

But, thanks to God, there are days in the adventure of Christian living which are of a very different complexion. These are days when life seems to be proceeding according to some Divine schedule, when we seem to fare forth on a personally conducted tour, when we seem to act on no initiative of our own but in response to a Beckoning Hand and to a Voice of Authority that declares, 'This is the way, walk ye in it.'

In experiences like these we feel how great our life could be if they could be, not the exceptional but the habitual. With tremulous awe and lowly gratitude, we disclaim all credit for the big things God accomplishes in us and through us. By these events we know that

> . . . every virtue we possess,
> And every victory won,
> And every thought of holiness,
> Are His alone.

These things being so, even in pedestrian lives like ours, nay *because* they are so, should we not lament before Him who seeth in secret our constant blindness and insensitiveness to the gestures of the Holy Spirit ? Should we not pray for a greater *abandon* to these subtle promptings of the Holy Spirit who could work wonders for us and in us and through us ?

> I ask no dream, no prophet-ecstasies
> No sudden rending of the veil of clay,
> No angel-visitant, no opening skies,
> *But take the dimness of my soul away.*

Secondly, we learn, if we have patience to learn, that *we are never being more truly led of the Spirit than when our own plans seem to miscarry.* And how often they do ! For many of us there are days when the ' gremlins ' our airmen used to see, get busy in our life, these imps of frustration that seem to take a cynical pleasure in upsetting our best-laid schemes. These are the times when we are made to learn patience with God, to learn that His Hand will not be forced and that He will not meet our half-faith halfway with any premature disclosure of the good He has laid up for us. In the saga of St. Paul there are three landmarks for all wayfarers of the Spirit to see and ponder. They are ' Bithynia, Mysia, and Troas.' The first is the rude shock of refusal given to the fervour of one who yearned to plant the Cross where it had never been seen before. That is Bithynia. The next is the weary retracing of the steps and the bitter trudging over ground already evangelized. That is Mysia. And the last, crowning all and justifying all, is the halt at the confines of Asia and the vision of the beckoning hand of Macedonia. That is Troas. Landmarks like these stand out in the journeyings of many a soul. How many of us could echo the words of the good, saintly Bishop in Hugh Walpole's *Cathedral* : ' Once, when I was a young man, I lost an appointment on which my whole heart was set, and lost it, as it seemed, through an extreme injustice. *It turned out afterwards that my losing it was one of the most fortunate things in my life.*' We, in our careers have had similar experiences. Written over this and that disappointment that might have made us cynics for life, are the words—' *God having provided some better thing for us.*' It is all so practical, this leading of God's Holy Spirit. Led of the Spirit, we are made to learn again and yet again that

> Time teaches us that oft One Higher
> Unasked, a happier lot bestows
> Than if each blighted dream's desire
> Had blossomed to the rose.

One last outcome of practical mysticism. It is *the art of living in the present with God*, not lingering behind Him in useless regret for the past, nor rushing ahead of Him in vain anticipation of the future, but making it our one concern to keep in step with Him. John Woolman has a mystic saying : ' The past is dust and archaeology. The future is wind and fanaticism.' This art of living a day at a time is not easily acquired. It takes time and a lowly teachableness. There is a wistful passage in Mark Rutherford's *Autobiography* which speaks of a secret discovered almost too late. ' As I got older I became aware of the folly of this perpetual reaching after the future and of drawing from to-morrow, and from to-morrow only, a reason for the joyfulness of to-day. I learned, when, alas ! it was almost too late, to live in each moment as it passed over my head, believing that the sun as it is now rising is as good as it will ever be and blinding myself as much as possible to what may follow.' We may think this very sombre language but the truth about the future is always stranger than our wildest anticipation of it. Not in any spirit of dull fatalism about the future, but of glad acquiescence in whatever it may bring can we Christians accept the Divine limitation of our knowledge of it. Believing in the leading of God's good Spirit we can set our days to a brave marching song.

> One step I see before me
> 'Tis all I need to see
> The light of heaven more brightly shines
> When earth's illusions flee.
>
> O blissful lack of wisdom
> 'Tis blessed not to know
> He holds me with His own right hand
> And will not let me go
>
> So on I go, not knowing
> I would not, if I might
> I'd rather walk in the dark with God
> Than walk alone in the light.
> I'd rather walk by faith with Him
> Than walk alone by sight.

Such is the benediction that falls on those who believe in the Holy Spirit of God—ever at work on our behalf, intervening, counter-working, bringing good out of evil in the strangest ways, making

the bitter frustration and the leaden disappointment gateways to things better than we had ever dreamed and putting behind our most feverish days a background of Divine equanimity.

REMEMBRANCE DAY

Filling the Gap

BY THE REVEREND R. J. WEDDERSPOON, M.A., CHEAM, SURREY

'And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none.'—Ezk 22^{30}.

No one to fill the gap! That always represents a desperate state of affairs. So indeed the prophet Ezekiel felt it to be in his own day, when he represents God as surveying the state of Israel, and declaring that there is nothing to save it from destruction because there is no one willing to step into the breach and fill the vacant place of leadership. 'I have looked for a man among them and found none.'

Some of the people were in Babylon as captives already, and Ezekiel's message was that unless some new leader appeared prepared to make the effort to fill the gap in Jerusalem's defences they would all be bound for Babylon together, as indeed they proved to be.

We all know what brought about the evacuation at Dunkirk. On 26th May 1940 the Belgian Chief of Staff sent the message to Lord Gort, the British Commander: 'We must therefore with regret say that we have no longer any forces available to fill the gap in the direction of Ypres.' And just because there was this gap of twenty miles that could not be filled the only possible course of action was evacuation through Dunkirk. Wherever there is a gap the enemy always proceeds to act as swiftly as possible. To the penetration of the gap he directs the greatest possible pressure in order that he may come raging through to victory. We have all seen the famous picture of the Thin Red Line. Well, it may have been thin, but it was continuous, and it held.

On a Remembrance Sunday most of us require no reminding of the importance of the gap, and some are all too conscious of the gap that can never be filled in their own homes and families. For them Remembrance Day is every day. But in a more general way all are prepared to admit that you cannot denude the nation of the flower of its youth twice in the course of a few short years without leaving immense gaps that cannot be filled in its entire structure. To-day, amongst other things, we remember again the magnitude of the sacrifice that was made in these Wars, and as we contemplate, or try to compute, the sum total of the qualities of idealism, honour, and service that has been deducted from our national stock, or from our reservoir of character, we cannot wonder that in Church and State alike, in national and civic administration, in the prosecution of every good and righteous cause, the consciousness of the gap becomes ever more pronounced. We are never lacking in surveys in these days. Our defences are surveyed, every year we are given our Economic Survey, man-power is surveyed. Every possible standard of measurement is employed, but no one has yet devised a means of bringing home to us the gravest impoverishment of all from which we suffer, the loss of a certain idealistic confidence which never truckled before the allurements of unworthy compromise, and never sensed any insecurity in the footholds afforded by Christian faith. Some to-day, it would appear, can only make the climb if they are roped together with an Infallible Church or an Infallible Bible, but these ropes are distinctly friable. Those whom we remember before God afresh, in Browning's words, knew the right 'by feel of foot' and reached the summit. We miss them sadly now, and as Rupert Brooke reminded us we should, we miss their sons.

> and those who would have been,
> Their sons, they gave, their immortality.

You will remember that after one of the battles recorded in the Old Testament the count of the slain was made. The total number, mathematically computed, was twenty. But that is not how it is expressed in Scripture. The full meaning of the loss with its exact significance is given with an economy of words almost worthy of Tacitus: 'There lacked of David's servants nineteen men and Asahel.' It wasn't that the loss of the nineteen could be ignored. Far from it. But the loss of Asahel suggested the irreplaceable, the deduction from life of an essential element only too rarely found, the plucking away of the choicest flower. Have you yourself never stood before a War Memorial and read the names in a detached sort of fashion until suddenly a name leaps out at you, and the nominal roll of the dead becomes charged with a new meaning altogether? The Memorial itself seems to become charged with fire and passion, dull and inanimate though it be, as you think of the passion and the fire in the mind and heart of the one you used to know, a passion, you are persuaded, still leaping and glowing somewhere, a fire for righteousness still beyond any one's power to extinguish, and burning somewhere, somehow, yet more fiercely. But here on earth we feel the deprivation, and are all too conscious of the gap.

It is well that there should be these set seasons of Remembrance, active Remembrance, if only

for the reason that we are reminded of the gaps that somehow or other we must try to fill. 'I never go to these Remembrance Services,' said a man to me once gaily. 'I thought not,' I replied, rather to his bewilderment. If you are living selfishly, if you have no consciousness that your freedom has been bought with a price, if you have no recognition of the fact that there is a gap that you might try to fill, then you are not likely to be found either at a Remembrance or any other kind of Service. Where Christ calls in vain a Remembrance Day Service is not going to make much difference.

Most of all it is in the region of faith that we are conscious of the gap to-day, and uneasy as to whether we have the resources to fill it. No one at this time of day needs reminding of the menace of a militant Communism, but the real danger lies in the possibility that when we have fully rearmed we may consider that our task is finished when in reality it is only beginning. We cannot oppose a militant, crusading, atheistic Communism with final success unless we have an equally militant and crusading Christianity. The real struggle is in the region of faith. And just here Remembrance passes from the realm of contemplation, shall we say, into that of an immense and passionate concern, which is bound to issue in action. Let every person attending Remembrance Service this day solemnly pledge himself to make his Remembrance fruitful and rewarding by setting down his name for service that may call for just as much sacrificial effort as was demanded of those whom at this time in our hearts we name.

Can any one of us justify abstention from the obligation to bring the claims of the full-orbed Christian faith home to the multitudes who seem to care little, and certainly fail to realize that only the full operation of that faith can save us in the days that lie ahead from the deadly infections of this Communism that we all declare ourselves to detest. How unworthy some of our attempts are!

Ivor Brown, in a guide-book, of all places, entitled *Winter in London*, tells us that in the Christmas season of 1949 he received from his local parish church an invitation that struck him as really lamentable in its tone. 'Christmas Day is the Birthday of our Lord Jesus Christ. Will you let Him share it with you at one or other of these services?' Ivor Brown goes on with his comments. 'Will I let Him? Should I not be told firmly, and even fiercely, that if I believe in the facts of the Christian story, then it is a supreme privilege to be allowed to share in this grandeur of spiritual opportunity, and that I am committing unpardonable folly if I miss the chance of sharing such communion? Will He of His mercy let me, not will I of my kindness let Him, is the only dignified, the only reasonable approach.' That is well and truly said. We have no need to be humble, or wheedling, or apologetic when presenting the claims of the Saviour of mankind, and Remembrance Day only enforces with a freshness of emphasis the ever-present necessity of a dedication not less demanding to the service of the King of Kings.

Perhaps you remember the words of Matthew Arnold in *Rugby Chapel*:

> Friends, who set forth at our side,
> Falter, are lost in the storm.
> We, we only, are left!
> . . . . .
> Ye fill up the gaps in our files,
> Strengthen the wavering line,
> Stablish, continue our march,
> On, to the bound of the waste,
> On, to the city of God.

TWENTY-SIXTH SUNDAY AFTER TRINITY

The Limitations of Action

BY THE REVEREND JOHN HOWAT, B.D., EDINBURGH

'Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.'—Mt 7^{22-23}.

There has been no more popular god in our time than the God called Efficiency. No one so impresses us as the man who gets things done. We suspect the idealist and the visionary: we have no time for the recluse or the thinker or the man of prayer: but our hearts always respond when we are confronted with the man of action. 'Works not words' is an appropriate motto for the twentieth century; and when religion is being considered, it is Christian action and not Christian profession or Christian worship that attracts us.

Here, right in the heart of that Sermon on the Mount, that is so often held up to us as the pattern of real, active, practical Christianity, we have our Lord's attitude to this point of view. It surprises us. To illustrate His point He takes the case of men who are content to be judged by results, who can display a wonderful record of concrete Christian service, whose achievements earn our unqualified commendation; and of them He says, 'I never knew you: depart from me, ye that work iniquity.'

What can be wrong with this religion of good works which Jesus so ruthlessly condemns? It is very difficult for us, who are the product of our age and who have been accustomed from our youth to honour Jesus just because He went about

doing good, just because He Himself is in our eyes supremely *the* man of action, to understand this so fierce condemnation. But when we turn to the Gospels we find that what our Lord demanded of men before everything else was not efficient service or striking results but a clear, frank, honest relation to Himself. Speaking of His coming, the Baptist had pictured Him with a fan in His hand cleaning out the threshing floor, gathering the wheat into His granary and burning up the straw with fire unquenchable: and that is exactly what took place in all these personal, searching interviews with individual men and women in which He sought to bring them to a decision about Himself. And at the end of the story, when He went up to Jerusalem to suffer and to die, we can see that His object was the same, to compel men to decide one way or the other, for Him or against Him. That was the supreme issue of life: Jesus Himself was the test. He did not demand of them a creed that was logically faultless; He did not prescribe for them an intricate devotional life; He did not present them with a policy or programme. What He asked was that they should give themselves to Him. And that is what a Christian is, a man totally committed to Christ. Professions, worship, good works are all valueless unless they are rooted in Him.

When we remember that, we discover the limitations of Christian action. Jesus is concerned primarily not with results but with motive and direction, not with things that are visible and tangible but with the things that lie unseen deep in the heart of man. And when we examine our own hearts we know how right He is. When we penetrate to the aims, the motives and the intentions behind all our good works, how rarely do we find that they will bear the searching scrutiny of Christ! So often what our hearts are really set upon, even when we are at our best, is self-display or the acquisition of power and influence over others. Try as we will, we cannot exist without the admiration of our friends and we are constantly on the outlook for their praise. We do things in order to minister to our self-esteem or to quiet our consciences or to soothe an inner restlessness—anything rather than face the judgment of Christ or answer His call. So it is that good works become in our lives an alternative to, and a competitor with, Christ—'Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?' But Christ is not deceived by such claims—'I never knew you: depart from me, ye that work iniquity.'

There is a warning for us here as interested and active members of the Christian Church. For the cult of efficiency has found its way increasingly into the Church's life. Ask yourself what kind of mental picture you have when some one speaks to you about a 'flourishing church'; and do you not find that your picture is based upon just those false standards against which our Lord is protesting here? He seems to put so little stress on the things that count for so much with us. He looks for the one thing needful, the new creation, the hearts that are open to Him and the lives that abide in Him. 'If any man have not the Spirit of Christ,' said St. Paul, 'he is none of his.' In the Book of the Revelation the Spirit addresses the Church of Sardis with the words, 'I know thy works, that thou hast a name that thou livest, and art dead.' The name of being alive and yet dead: none of the life of Christ in it. Much speaking about Christ, much worship of Christ, much activity for Christ: but Christ the Life is wholly absent. Have we not to begin our church life afresh every day by putting first things first, by putting Christ on the throne of our hearts? Efficient churchmanship is not everything: unless the beginning and end of it all is Christ, it is altogether vanity.

Perhaps these words have something to say to us as we look to the shape of things to come. What kind of brave new world is this we are building? A more Christian world, we are told: and to judge by the planning and the programmes, we are making a bold bid to get results. Here again we are only too eager to cast out the devils of want, and disease, and insecurity, and war, that so often in the past have wrought havoc with men's happiness and cheated them of their birthright, and in Christ's name to do many wonderful works, build houses, increase opportunities for education, provide full employment and ensure for all a high standard of health. But, however desirable these may be, Christ has another standard for the world, which He longs to make His own. What He looks for is a new race of men and women; and if after all our planning and activity the heart of man remains alienated from Christ, this brave new world, the product of such high hopes and genuine sacrifices, will be like that house, of which He spoke, that was built on foundations of sand.

There are very many at the present time who have turned to these tasks with real Christian enthusiasm seeing in them truly Christian work worthy of their complete devotion and loyalty. But we know that there is a greater work and a higher service, to bring the whole world not to peace and plenty and security but to find Christ and to acknowledge Him. For every one who makes that discovery and that acknowledgment Christ's word is not, 'Depart from me,' but a very different one, 'him that cometh to me I will in no wise cast out.'

Recent Foreign Theology

Mesopotamia in Biblical Times. Professor M. A. Beek, of Amsterdam, has published a handsomely produced and well-illustrated volume dealing with the cultural history of Mesopotamia in Biblical times, under the title *By the Rivers of Babylon.*[1] The book is written in Dutch and is addressed to a wide public, but is thoroughly scholarly and rests on the latest knowledge. Professor Beek does not offer a continuous history of this area throughout Biblical times, but deals only with outstanding moments, in particular localities, such as the civilization of Mari as revealed by the excavations there, the Nineveh of the time of Ashurbanipal as revealed by his library, and the Babylon of Nebuchadnezzar. Many other sites are mentioned, of course, but the book is essentially selective and illustrative, and well calculated to make available to its readers our ever-growing knowledge of ancient Mesopotamia, and the significance of that knowledge for the student of the Bible. There is a chapter at the end of the book under the title 'Babel and Bible'—which was so formidable a battle-cry at the beginning of the present century. We have here summarized what of permanent worth has emerged from that old controversy, but presented in the light of the fuller material which is available to us to-day. Altogether this is an excellent work of popularization.

Hrozný Festschrift. The first two of the six volumes of essays being published by the Czechoslovak Oriental Institute in honour of the distinguished Professor B. Hrozný have already been mentioned in these columns.[2] The third volume has now appeared, and it is a worthy successor of the others.[3] It runs to five hundred and fifty pages, and contains nearly forty articles, of which ten are in English, fourteen in French, and the rest in German, with the exception of a single article in Russian. The subjects covered range all over the Oriental field, and the writers are drawn from a large number of countries. As a tribute to the esteem in which Professor Hrozný is held this whole vast enterprise is most impressive. Attention can here be but briefly called to a few of the articles which may interest Biblical scholars. While there is nothing directly on the Old Testament, there are some articles dealing with the Biblical world which are not without interest. A. Alt deals with nameless persons, drawing his material from a wide literature. W. Baumgartner writes on Herodotus's account of Babylon and Assyria—*inter alia* defending the 'Scythian hypothesis,' familiar to Biblical students of the period of Jeremiah's call, against the attacks made on it in recent years. De Liagre Böhl discusses an element of the Gilgamesh epic connected with the immortality of the hero of the Flood story. E. Dhorme writes on the article in ancient Phœnician texts, while Cyrus Gordon examines Shamshi Adad's Military Texts from Mari. Father O'Callaghan, whose interest in the Karatepe texts has been shown elsewhere, considers some of the religious problems raised by these texts. F. R. Steele publishes a new fragment of a Code Tablet from Nippur with facsimile, transcription and translation. These are all highly specialized studies, in some cases dealing with texts which are attracting much attention to-day. The remaining studies are no less learned, and while they are of less importance for Biblical studies they will be valued by scholars in their own fields.

The Great Synagogue. An original and highly stimulating study of the rise of the Pharisees and the Sadducees, and of the history of the so-called Great Synagogue has been written in Modern Hebrew, with an English summary, by Dr. Louis Finkelstein.[4] His thesis is that the Great Synagogue was the council of the Hasidim, which was joined by Simeon II towards the end of the third century B.C., when, with Simeon at its head, the Great Synagogue for the first time became the ruling council of the Jews. After the death of Simeon the High Priestly party separated from the Hasidim and became the Sadducees, dubbing the Hasidim 'Pharisees,' which Finkelstein understands to mean 'heretics.' The latter now reorganized themselves, but two factions appeared amongst them, the one being anti-priestly and the other pro-priestly. The Great Synagogue was now divided into two sections, each with its own head, but both sections met together from time to time. The head of the stronger section was

[1] *Aan Babylons stromen: Hoofdmomenten uit de cultuurgeschiedenis van Mesopotamië in het Oudtestamentische tijdvak* [1950]. Kosmos, Amsterdam and Antwerp.

[2] Cf. THE EXPOSITORY TIMES, lxi. [September 1950], 382.

[3] *Symbolae ad Studia Orientis Pertinentes Frederico Hrozný dedicatae*, Part 3 [1950]. Orientální Ústav, Prague; Kcs 570.

[4] *Ha-Perushim ve-Anshe Keneset Ha-Gedolah* (*The Pharisees and the Men of the Great Synagogue*) [1950]. Jewish Theological Seminary of America, New York.

President of the whole assembly, and beside him was the head of the other section. By this means Finkelstein explains the ' pairs ' referred to in the Mishnah tractate *Pirke Aboth* after the time of Antigonus of Socho, who succeeded Simeon the Just in the Presidency. The foreshortening of the period between Ezra and Simeon the Just in Rabbinic tradition is explained by the anonymity of the members of the Great Synagogue down to the time of Simeon, an anonymity which Finkelstein believes to have been due to deliberate policy, and not accidental. The head of the Great Synagogue (*i.e.*, the combined body of the two sections of the Pharisees) is called the Nasi, and Hillel ousted Shammai from this position when he became the leader of the majority party. Besides this, however, Hillel was appointed by the Elders of Bathyra to be the head of a Temple Commission on the Observance of the Sabbath, and in this connexion also the title Nasi is used. This is not to be confused with his Presidency of the Great Synagogue. It remains to be seen how far Dr. Finkelstein will be able to convince Rabbinical scholars by his bold hypothesis, which is certainly speculative and not susceptible of rigid demonstration.

Studia Theologica. The second part of the second volume of this forum for Scandinavian theological studies has appeared belatedly in 1950, though it completes the volume for 1948.[1] It contains four essays, of which three are written in English and one in German. O. Herrlin writes on ' Philosophy and the Foundations of Belief in God,' and observes that ' the sure foundation for belief in God is not philosophy but the Incarnation.' He quotes Söderblom for the view that ' the characteristic of religious conviction is not a minimum of rational truths, about which all inquiring beings can be united . . . but that it is to an essential degree the irrational, that which is accepted despite intellectual arguments of various kinds.' More than half the issue is devoted to A. Oepke's article in German on ' Our Lord's Saying about the Church, Mt 16^{17-19}, in Recent Research.' Here we have a critical examination of the views of Hirsch, Bultmann, Kattenbusch, Horst, Dahl, and Strathmann, followed by the author's own examination of the significance and genuineness of the saying, and the argument for the genuineness along fresh lines of approach. The third article is by H. Mosbech and it surveys the use of the title ' Apostolos in the New Testament ' and its relation to ' the Twelve.' The writer holds that it was at the end of the first century that the term ' Apostles ' came to be restricted to become a synonym of ' the Twelve.' He admits that his argument calls on the service of imagination, but expresses the hope that it bears ' the impress of probability.' The final brief article is by H. Birkeland, and deals with the philological point of the meaning of זה סיני in Ps 68^{9} and Jg 5^{5}. Here he rejects the widespread view that the meaning is ' possessor of Sinai.'

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[1] *Studia Theologica*, Vol. II, Fasc. II. Gleerup, Lund.

Contributions and Comments

ἐντὸς ὑμῶν (Luke xvii. 21)

Mr. Colin H. Roberts in *The Harvard Theological Review*, xli. [1948], 1-8 has adduced evidence from the papyri to show that ἐντός can bear the meaning ' in (your) possession ' or ' in (your) control.' He compares Origen's comment—' intra vos est, id est in manu, in potestate vestra, si audiatis, si faciatis dei propositum.' Mr. Roberts points out that ' ἐντός never means simply *among* either in classical Greek or in the language of the papyri and inscriptions ' ; and for his rendering ' the Kingdom of Heaven is in your control ' he claims ' that it accounts for both the opposing versions and in a sense includes them.'

In classical Greek also ἐντός appears occasionally to bear this meaning. Liddell-Scott-Jones translate the phrase ἐντὸς ἐμεωυτοῦ (Herodotus, vii. 47) as ' in my senses, under my own control.' The context is ' for my part I am still full of fear οὐδ' ἐντὸς ἐμεωυτοῦ.' Another instance referred to by Liddell-Scott-Jones is Herodotus, i. 119 : ' Harpagus obeys, and uncovering (the basket) sees the remains of his son. ἰδὼν δὲ οὔτε ἐξεπλάγη ἐντός τε ἑωυτοῦ γίνεται—The sight however did not frighten him and he did not lose his self-control.' Hippocrates, *Epidemiae*, vii. 1 and Demosthenes, *Phormio*, xxxiv. 20 provide examples of the same phrase.

Mr. Roberts reminds me that the corresponding meaning occurs, *per contra*, with ἐκτός, for example Hippocrates, *Epidemiae*, vii. 90 ἐκτὸς ἑωυτῆς

'beside herself, out of her wits' (quoted *s.v.* Liddell-Scott-Jones). The only other example of ἐντός with a pronoun cited by Liddell-Scott-Jones is Xenophon, *Anab.*, I. x. 3 ἐντὸς αὑτῶν 'within their own lines.'[1] That the meaning in the previous phrase was also originally local is shown by the parallel expression with ἐν—ἐν αὑτῷ εἶναι 'to be in one's senses,' 'be oneself' (*e.g.*, Sophocles, *Philoctetes*, 950: ἀλλὰ νῦν ἔτ' ἐν σαυτῷ γενοῦ), with which one may compare the elliptic use with the genitive, οὐκέτ' ἐν ἐμαυτοῦ ἦν, Plato, *Charmides* 155d.

In view of this, ἐντὸς ἐμεωυτοῦ which Liddell-Scott-Jones translate 'under my control' probably means literally 'within myself' (cf. the colloquial English 'he is not all there' and the German 'er ist nicht ganz bei sich'), and is not therefore an anticipation of the meaning which Mr. Roberts finds in the papyri.

The two examples cited by Mr. Roberts are as follows: (1) P. Ross. Georg. III. No. 1 (A.D. 270): 'Send me the woollen jacket so that I may have it ἐντός μου (with me).' (2) An unpublished Oxyrhynchus Pap. (A.D. 99-100): 'She has the consignment of wine ἐντὸς αὑτῆς (in her own possession).' Mr. Roberts compares P. Oxy. X, 1274, i. 13 ἔτι ὄντος ἐντὸς τοῦ Λαιτωρίου νόμου 'when I was still within (subject to, under the control of) the *Lex Laetoria*.' The usage is perhaps an extension of the local meaning 'on this side of,' as in ἐντὸς τοῦ ποταμοῦ Herodotus, i. 6; and Xenophon, *Anab.*, I. x. 3 ἐντὸς αὑτῶν 'within their own lines' comes near to meaning 'in their control.'

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The Negative Form of the Golden Rule in the Diatessaron

In a note in J. T. S. xxxv. pp. 351–7, Dom. R. H. Connolly discussed the occurrence of a negative form of the Golden Rule in the writings of two Syriac authors, Aphraates and Philoxenus, and suggested that they may have found it in the Diatessaron of Tatian. The purpose of the present note is to point to further evidence which makes the suggestion of Connolly a virtual certainty.

The negative form of the Rule was already known in the saying of Rabbi Hillel recorded in Aramaic in the Babylonian Talmud: *What to thyself is hateful to thy neighbour thou shalt not do* (quoted by Connolly, *op. cit.* p. 351). As is well known, it occurs also in the Bezan text of Ac 15^{29} (cf. also *v.*^{20}), in the form καὶ ὅσα μὴ θέλετε ἑαυτοῖς γίνεσθαι ἑτέρῳ μὴ ποιεῖν. The first occurrence to be noticed in a Syriac author was in Ephraim's Commentary on the Pauline Epistles. This work is unfortunately not extant in the original Syriac, but the Armenian version was translated into Latin by the Mekitharist Fathers and published at Venice in 1893. In this edition the negative Rule is twice quoted as follows: *Quod tibi malum videtur ne aliis feceris*, p. 9 (. . . *proximo ne facias*, p. 26). In a review of the Mekitharists' work in *Theologisches Literaturblatt*, xiv. 41, Oct. 1893, Th. Zahn says that the *apokryphon* 'has no claim to descent from a gospel,' and adds that Ephraim introduces it as a precept of the Law or of the Old Testament. Zahn thinks it likely that both Ephraim and Aphraates (in the passage mentioned below) had in mind a reminiscence of Tobit iv. 15, which reads καὶ ὃ μισεῖς μηδενὶ ποιήσῃς.

Since Zahn wrote, other evidence has come to light which suggests that the occurrence of this negative form of the Rule in Ephraim and Aphraates was not due simply to a reminiscence of Tobit. In the note already referred to, Connolly cites four passages from Philoxenus and one from Aphraates in support of his suggestion that it existed in the Diatessaron. The Aphraates passage is in Demonstration XXIII. 62 (*Patrologia Syriaca, tom. ii*, p. 129), where, in a quotation of Mt 19^{18-19}, the words *And that which to thee is hateful, to thy comrade thou shalt not do* are added immediately after the command *Honour thy father and thy mother*. Connolly shows that in two of the Philoxenus passages the negative Rule occurs in exactly the same context, and proceeds to argue, on this basis, that in the Diatessaron it replaced the words *Thou shalt love thy neighbour as thyself*, which follow *Honour thy father and thy mother* in Mt 19^{19}. It is significant that in another of the Philoxenus passages, the negative Rule again replaces the command *Thou shalt love thy neighbour as thyself*, but in this case the context is not that of Mt 19^{19} but that of Mt 22^{37-39}. In the fourth Philoxenus passage the negative Rule is quoted in isolation.

Connolly's suggestion is strengthened by the threefold occurrence of the negative form of the Rule in another Syriac work of roughly the same period as Ephraim and Aphraates. This work is the anonymous *Liber Graduum*, which has been edited by M. Kmosko in *Patrologia Syriaca, tom. iii*, in which edition the three passages in question occur at pp. 120, 145, and 376 respectively. Attention has been drawn to them by A. Rücker in an article, *Die Zitate aus dem Matthäusevangelium im syrischen 'Buche der Stufen'* (*Biblische Zeitschrift*,

[1] For an admirable discussion of this instance see P. M. S. Allen in The Expository Times, xlix. [July, 1938] 476.

XX. pp. 342–354). At p. 120, the quotation is in the form, *As thou hatest that any man should ill-treat thee, thou shalt not ill-treat others.* It is quoted in isolation and has the appearance of a free adaptation. At p. 146, the form is *And that which thou hatest, thou shalt not do to thy comrade,* which agrees with the form found in the Aphraates quotation except for one small point of order and the fact that it has the active participle (translated *thou hatest*) for the passive (translated *is hateful*). It is worth noting that, although this *Liber Graduum* passage does not connect the negative Rule with our Lord's reply to the rich man (as do Aphraates and Philoxenus twice), nevertheless it does place it at the end of a list of 'Precepts of the Just' which includes the commandments quoted in Mt 19^{18-19}. At p. 376, the form of the quotation is even closer to that of Aphraates, the sole difference being a small point of order. Here, the context, as in one of the Philoxenus passages discussed by Connolly (see above), is that of Mt 22^{37-39}. Whereas, however, in the Philoxenus passage the negative Rule replaced the commandment *Thou shalt love thy neighbour as thyself,* the same is not the case in the *Liber Graduum.* There, the 'Great Commandment' is given in a compressed form, but it includes the phrase *And men as thyself,* which obviously represents *Thou shalt love thy neighbour as thyself,* so that the negative Rule cannot be said to replace the latter.

A further point of interest is that in both the second and third *Liber Graduum* passages just discussed, the negative statement of the Rule is immediately followed by the positive statement in its Lucan form (Lk 6^{31}). We are thus presented with the possibility that the negative and positive may have stood together in the Diatessaron in some such form as this :

That which is hateful unto thee
Thou shalt not do to thy comrade ;
And as thou wouldest that men should do to thee,
So do thou also to them.

The above represents a good example of that feature of Semitic poetry known as antithetic parallelism which Dr. C. F. Burney showed to be characteristic of our Lord's teaching (see *The Poetry of Our Lord,* pp. 71–8). Another instance of such antithetic parallelism found in the Gospel quotations of the *Liber Graduum* may be mentioned. At p. 345, we find Mt 21^{22} quoted in the following form :

Everything that you shall ask you shall receive,
And there is nothing that you shall ask, believing in me, that shall not be to you.

The negative form of this saying is further attested in two passages from Aphraates. At p. 41 (*Patrologia Syriaca, tom. i*), it reads

If you will believe and not doubt there is nothing that you will not be able to do,

and at p.104 (*tom. ii*), the form is

There is nothing that you shall ask God in your prayers that will not be given to you.

This two-fold occurrence in Aphraates, in addition to the *Liber Graduum* passage, affords strong evidence that the negative form of the saying existed along with the familiar positive form in the Diatessaron. Yet another case of parallelism found in the Syriac quotations may be cited, though this time the parallelism is not antithetic but synonymous (see Burney, *op. cit.*, pp. 62 ff.). In *Liber Graduum,* p. 480, Lk 6^{37c} is quoted as follows :

Release and you shall be released,
Forgive and it shall be forgiven you.
(*sh^{e}rau w^{e}tesht^{e}ron*)
wash^{e}bhoqu w^{e}nesht^{e}bheq l^{e}khon).

The same parallelism, though in the reverse order, occurs in Aphraates (tom. i. p. 73), whilst in a second Aphraates quotation of Lk 6^{37} (tom. i. p. 85), although the parallelism is lacking, it is significant that the verb used is *sh^{e}bhaq* and not the *sh^{e}ra'* of the Peshitta and Old Syriac. The parallel form of the saying is further attested by the Arabic Diatessaron (see Hamlyn Hill's *The Earliest Life of Christ,* p. 81). Ephraim's Commentary on the Diatessaron (Armenian version, see Hamlyn Hill, *op. cit.* p. 343) lacks the parallelism, but the verb is translated *forgive* and so probably represents the Syriac *sh^{e}bhaq.* It is thus fairly certain that the parallel form of the saying belongs to the Diatessaron, which may well have preserved two separate Greek readings (representing the verbs ἀπολύετε and ἀφίετε respectively). In this connexion, it is interesting to note that Clement of Rome (*To the Corinthians,* xiii. 2,—see Lightfoot, *Apostolic Fathers,* vol. i. p. 12) quotes the saying with the verb ἀφίετε and not ἀπολύετε as in all other Greek authorities.

If, as the above examples seem to suggest, parallelism was a marked feature of the Diatessaron, it is not impossible that the Golden Rule was present there in both its negative and positive forms.

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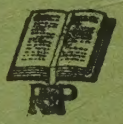

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